

# THE CRITERION

Archdiocese of Indianapolis



FLING ON A SWING—Sharon Sayers of Dublin, Ireland, and her daughter, Carla, 4, enjoy a flying swing ride at the New River Valley Fair in Dublin. Although it was Kids' Day, Sharon seemed to be having as much fun as Carla. (NC Photo)

## Pope plans historic visit to Britain

LONDON—Pope John Paul II will visit Great Britain, probably during the summer of 1982, as announced by the Information Office of the Catholic Bishops' Conference of England and Wales.

The invitation for the papal visit came from the bishops of England, Wales and Scotland.

(At the Vatican, press spokesman, Father Romeo Panciroli, said Sept. 1: "There was on the part of the episcopate of England and Wales an invitation to which the pope showed himself favorable and available. But in this regard neither the dates nor the program have been fixed.")

The invitation was formally presented to the pope on Aug. 23, when Cardinal George Basil Hume of Westminster, England, and Archbishop Derek Worlock of Liverpool, England, met with the pope.

The visit will be a pastoral one to the Catholic community. However, it will also have an ecumenical dimension and the pope is likely to visit Queen Elizabeth II. Currently the Vatican and Great Britain do not have full diplomatic relations. Therefore, unless the situation changes, the pope will not be on a state visit.

In a message to the pope Anglican Archbishop Robert Runcie of Canterbury, England, recalled that when the two men met last May in Accra, Ghana, the archbishop expressed the hope that their next meeting might be in England.

"It gives me great joy to know that we will now happen," Archbishop Runcie said. (See POPE TO VISIT on page 2)

## Racism charges plague Riviera Club

Northside clergy want club integrated; issue divides lay Catholics

by Peter Feuerherd

Frederick Rice, an Indianapolis attorney, recently applied for membership in the Riviera Club, a local swimming and recreation facility. He did it, he said, for his two children who wanted to swim with their friends at the club located within easy walking distance of his home.

"I felt that it offered something for my kids that I couldn't find anywhere else," he explained.

Rice's membership application was denied, along with other applications from a banking executive, an Indiana University medical professor, and an Army officer.

All of these individuals were either black or members of biracial families.

The denial of their membership applications is the latest volley in a protracted conflict between the Riviera and its critics, including local Catholic priests and laity, who charge the club is guilty of blatant discrimination against blacks.

Officials contacted from the Riviera Club denied the allegations, claiming that the Riviera is a private club with a right to select its own members.

A suit brought by a club member, charging that his right to invite black friends to

the club was violated, is expected to be heard this fall.

THE RIVIERA Club has been a fixture on the north side of Indianapolis since 1933, serving its mostly middle-class membership with reasonable fees and a reputation for offering excellent facilities. Today more than 9,000 voting members and an estimated 17,000 people enjoy the club's outdoor and indoor swimming pools, athletic facilities, picnic areas and dining halls located just off the scenic White River on 56th and Illinois.

Yet the Riviera Club's reputation for being a pleasant, neighborhood facility has been marred in the eyes of some local residents for its allegedly racist admission policies.

Father David Lawler, pastor of Immaculate Heart parish on the north side, is one of these. The priest has been deeply involved in the effort to integrate the club since a black child at his parish school, eighth grader Dwight Jones, drowned while swimming in the White River near the club with a group of white friends on Memorial Day, 1979.

The boy would have gone with his friends to swim in supervised circumstances at the Riviera Club, said the priest,

except that the youngsters felt that, although their families belong to the club, Dwight would not be welcome there.

"I'm not blaming the Riviera Club for the death of the boy. But by implication, if things had been different, he might have been swimming in a well-supervised atmosphere," stated the pastor.

The lanky, bearded priest has been aware of the Riviera Club since 1964, when he served as a young associate pastor at St. Joan of Arc parish.

HE NOTED that even then the club had a reputation for its great popularity among northside residents, but also for "the ugly aspect that blacks were not allowed to enter."

"It's been known and taken for granted," Father Lawler said, adding that the club's reputation in the neighborhood has not changed.

But why should a priest get involved in such an issue? "Because," said the soft-spoken pastor, "I see it clearly as a moral/religious issue. It touches the basic dignity of all mankind."

"The parish is heavily involved in that club. Over half of this parish belongs to the Riviera . . . We border the club and (See RIVIERA CLUB on page 2)

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# Riviera Club (from 1)

it's in our neighborhood . . . If the church is to be present in our community, you have to look in your own backyard."

Yet most members of Immaculate Heart parish, the priest acknowledged, do not support his involvement in the issue.

One of these parishioners is John White, a long-time member of both the Riviera Club and Immaculate Heart parish. In a letter to a now-disbanded parish council committee that elected not to take a stand against the club's policies, White wrote: "Clearly, this is not a case of racial discrimination but rather one of private property rights . . . The principle of private property ownership and control is deeply

ingrained in the American tradition and is inviolate."

In a telephone interview, White asserted that the club does not racially discriminate and that, "I believe as a private citizen it is my right to assert freedom of choice in the selection of clubs and whom I associate with."

**WHILE CLERGY** from St. Monica's, St. Thomas Aquinas, and St. Joan of Arc have joined Father Lawler in protesting the club's admission policies, lay Catholics within the Riviera have lined up on different sides of the issue.

George Callahan, a St. Matthew's parishioner and member of the club's board of directors, asserted that "the Riviera Club is a private club. A private club has the right to accept or reject any application for membership."

Callahan, along with several other Riviera Club officials that were contacted, refused to comment on the involvement of Catholic clergy. Nor would he explain what the criteria are for membership in the Riviera.

Jack Snyder, an Indianapolis attorney, is a member of Immaculate Heart parish and the Riviera Club. For years, Snyder has joined in with a small group of fellow club members in an unsuccessful effort to integrate the club through rule changes.

"They (the club's membership committee) plainly discriminate on the basis of race. I can reach no other conclusion," he stated.

Why is the issue so important? To Snyder, the club is geographically close and well within the financial resources of many black families that live in the integrated, middle-class neighborhoods surrounding the club.

"That's why it's such a crime. It's within the reach of so many black families."

**SNYDER ATTRIBUTES** the controversy within Immaculate Heart parish to the fact that "the church's position is clear. It's the parishioners that refuse to recognize their obligations."

Several parishioners have left Immaculate Heart since Father Lawler began writing statements and preaching on the subject. Yet the priest holds firm.

"They (most of the parishioners) like the Riviera Club the way it is. Over 90% of the parish wishes that I would shut up and get out of this thing. I can name on one hand the families that are behind me on this."

"I'm not getting much support. I didn't think my support would be very high. But I never thought that priesthood is a popularity contest."

He commented that his priesthood is what has given him the means to continue to speak out despite the unpopularity of his stance with most parishioners.

"Politically what I'm doing is silly and ridiculous. If my position resided with my congregation, I couldn't do this . . . That's one reason why I cherish the style of authority in the Catholic church. It gives us much more freedom."

Some Riviera Club members have resented the strong vocal opposition of Father Lawler and other priests and have contacted Chancery officials to squelch further discussion by clergy. In response, Chancery officials have backed the priests.

**MSGR. FRANCIS** Tuohy, vicar general of the archdiocese, commented

terse that "racism is evil"

and added that the Riviera controversy is a moral issue which priests have a right to address.

"There is nothing inherent in the nature of recreation that would allow for the color of skin to be a criterion," Msgr. Tuohy stated.

On his part, Father Lawler maintains that no matter what results from litigation involving the club, those concerned plan to continue to speak out.

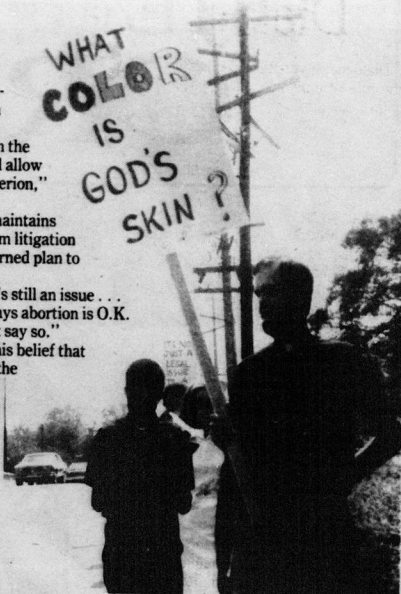
"Whatever the courts say, it's still an issue . . . The highest court in the land says abortion is O.K. but the Catholic church doesn't say so."

One Riviera member stated his belief that "there's lots of good people at the Riviera Club who don't think a lot about the controversy."

Yet the member noted that a recent demonstration outside the club and recent media coverage of the discrimination complaints have forced Riviera officials and members to take notice. The result, the member explained, is that the position of the club has hardened.

"The more pressure that builds—the deeper they dig the trenches."

**PROTESTING PRIESTS**—Father David Lawler (with sign) and Father Kenneth Taylor picket at Riviera Club. (Photo by Peter Feuerherd)



## Parish set for 100th anniversary

**CAMBRIDGE CITY**—St. Elizabeth Parish here will celebrate the 100th anniversary of the construction of its present church building with a Mass at 2:30 p.m. Sunday, September 7. Archbishop Edward T. O'Meara will officiate. A reception will follow in the parish hall.

A folk Mass at 10 a.m. will be followed by a dinner for parishioners with two seatings, one following the Mass and one at noon.

As part of the ceremonies honoring the parish, an historical display in the parish center will be explained by Walter and Eileen King with Cambridge City librarians Pauline Montgomery and Rose Cohee assisting. In addition a committee has put together a float for the annual Whitewater Canal Days September 13-14.

Irish Catholics who had helped build the Whitewater canal had received the services of priests from Richmond since 1842. A house was converted into a church and the parish was founded in 1852. In 1879 a new lot was purchased and the present church was built. It was dedicated on September 5, 1880.

Father John Luerman is the pastor of the 225 family parish. St. Elizabeth is the focus of the first Know Your Faith Parish Profile on page 12 of this week's *Criterion*.



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## Pope to visit (from 1)

said, "and I want to be assured that you will be warmly welcomed with real affection in England by Anglicans and other Christians as well as by your own Roman Catholic community."

The archbishop invited the pope to make an ecumenical pilgrimage to Canterbury. In replying, the pope said that although he could not be exact about the dates yet, he would try to comply with the wishes of Archbishop Runcie.

A statement from Buckingham Palace, residence of Britain's royal family, said that Queen Elizabeth, who will be received by the pope at the Vatican in October, welcomes a papal visit to Great Britain and would receive the pope if she is in England during his stay.

At a press conference following the announcement, Cardinal Hume stressed

the pastoral nature of the papal visit.

"It is a pastoral visit and the benefit will be spiritual," said Cardinal Hume. He added that he hoped the trip would also be a joyful one for the 90 percent of the non-Catholic population of England and Wales. About 10 percent of the 47 million people in England and Wales profess Catholicism.

Cardinal Hume said that while in Rome he had learned that 40 invitations for the pope to travel are still outstanding.

Although details of the trip have yet to be made, some likely stops on the papal itinerary include London, seat of the British government; Canterbury, because of the invitation of Archbishop Runcie; Liverpool, because of its heavy Catholic population; and Walsingham, England's Marian shrine.

## Letter from the Archbishop

My dear Family in Christ:

Pope John Paul II has reminded us from time to time that "the Church is always and everywhere missionary."

Our own country is no exception to that call to be missionary. Missionary activity in the United States includes the many Black Americans who are unchurched, both in the centers of our large cities and in the South. It includes as well the Native Americans found mostly on government reservations. Both efforts require our prayerful and financial support.

Please be generous in your support of our missions among Black and Native Americans.

Sincerely yours in Our Lord,

+ *Edmund T. O'Meara*

Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis



# Dialogue, diversity, questions mark nuns' conference

Dialogue, diversity and questions about the role of nuns and other women in the church's ministry characterized the Leadership Conference of Women Religious' annual assembly in Philadelphia Aug. 24-28.

The Archdiocese was represented by Franciscan Sisters Mary Patrick O'Connell, Norma Rocklage and Mary Carol Schroeder, and Providence Sisters Ann Casper, Ann Margaret O'Hara and Loretta Schafer.

The 640 delegates, heads of 361 religious congregations, heard their immediate past president, Mercy Sister Theresa Kane, denounce as a "social sin" the exclusion of women from the institutional church and call them to "speak the truth in love to each other, to the institutional church and to the institutional society."

Sister Kane said that "until the institutional Catholic Church undertakes a serious, critical examination of its mode of acting toward women, it cannot, it will not give witness to justice in the world." She said women are asked to address the evils in the system while remaining compassionate to those involved. It was Sister Kane who in October 1979 asked Pope John Paul II to consider including women in all church ministries. She added in her LCWR talk that "the challenge for women in the 80s is to confront and eradicate the systemic evils of sexism, clericalism and paternalism."

Though Sister Kane said the nuns should confront alleged injustices in the church, Cardinal John Krol of Philadelphia called them to solidarity with it.

Cardinal Krol, who spoke and left before Sister Kane's keynote address, told the nuns to "strive to preserve the unity of the church by avoiding alienation and divisiveness."

"Encourage your sisters to a solidarity with the whole church," he said. He also advised the religious superiors to put the nuns' gifts to work through the apostolic activities of their dioceses and to "adhere to the orientation of the bishop in the local and universal church." He added that the sisters challenge the world and its consumerism through their evangelical counsels and poverty.

**ARCHBISHOP JEAN** Jadot, apostolic delegate in the United States, sounded a unifying note. He told the sisters that even when they disagreed they could come together in love.

During their sessions, the LCWR participants expressed support for Sister Kane, but also discussed their views of leadership and the sisters' relationships with the hierarchy. Members were concerned that LCWR continue as an instrument for approaching the U.S. bishops and the Vatican's Congregation for Religious and Secular Institutes, according to an LCWR release issued at the close of the assembly.

"I hope to see us continue to presume that others are of good will," said Sister of St. Joseph Bette Moslander, chosen as LCWR vice president during the assembly. "Then we will continue to approach areas of tension with a willing readiness for open and honest dialogue," she said.

The sisters also studied two national surveys commissioned by the LCWR. According to the LCWR, the surveys indicated diversity in ministries among church women, scattered views on women's issues and changes in the

church, and varied understandings of what it means to be a sister in American society today.

The "Women In Ministry" two-year study conducted by the Center for Applied Research in the Apostolate (CARA) and Gallup Polls Inc., revealed that 95% of all Catholic women involved in church ministry are not nuns. Based on a random sample of 1,000 women in ministry, the study indicated that "the typical woman" in service "tends to be middle-class, middle-aged, well-educated and professionally prepared," has children and a husband, and is a volunteer usually working in education, liturgical functions or support services.

"THE TYPICAL woman" is motivated and hopes to continue her service indefinitely, the survey stated, according to LCWR.

Stressing collaboration, Sister Theresa said "We need to be in close union with lay women so that together we can work and search for a church system which is more just. The challenge to women," she added, "is to address directly the evils within the systems, and yet retain a compassionate stance toward the persons who may be involved."

Another national study, on the meaning of contemporary religious life in the United States, also drew the delegates' attention. Based on questionnaires

completed by 520 nuns, the study led to six essays, called *Starting Points*, on basic religious values whose everyday practice has changed.

The assembly's members also selected new officers. Sister Clare Fitzgerald, a School Sister of Notre Dame, was chosen president; Sister Moslander vice president; Sister Frances Cunningham of the School Sisters of St. Francis, secretary and Sister Catherine Laboure Fitman, a Sister of Providence, treasurer.

With 681 members representing more than 100,000 sisters in the United States, LCWR is the official link between American sisters and the Vatican Congregation for Religious.

## Church a force in Polish labor crisis

by Jerry Filteau

The Catholic Church emerged as a major third force in the Polish labor crisis through a series of statements by Polish church leaders and Pope John Paul II.

Amid on-again, off-again talks between worker and communist government representatives in Gdansk, the bishops of Poland issued a joint statement Aug. 28 that supported the strikers' key demands.

Among "the nation's inalienable rights" the bishops listed freedom of speech and the press, the right to private land ownership, and the freedom of workers to form and join unions of their choice.

The last item, independent trade unions, was the key workers' demand on which neither strikers nor the government had given any signs of compromise.

Other major church involvement in the strike included:

- Papal prayers for Poland and messages of solidarity to the bishops, including a letter to Cardinal Stefan Wyszyński of Warsaw and Gniezno which Polish authorities censored as subversive.

- Major public statements by Cardinal Wyszyński, carefully balancing defenses of workers' rights with strong appeals to strikers for moderation and compromise.

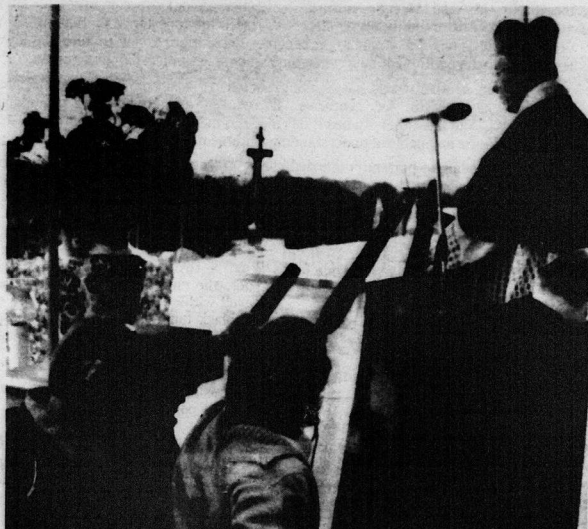
- Coverage of one of the cardinal's talks on state television and in the official communist paper, *Trybuna Ludu* (*People's Tribune*), and a protest by the Polish bishops of the coverage. Lengthy coverage in the state-controlled press of speeches by religious leaders is rare.

- Papal portraits and Vatican flags decorating strike centers.

- Masses, confessions and other church services for strikers occupying the Lenin shipyards in Gdansk.

- Hunger strikes initiated in two Polish Catholic churches backing another of the strikers' demands, freedom for political detainees.

**POLISH-BORN** Pope John Paul, a firm defender and theoretician of human rights, was such a key symbolic figure behind the strikers that an exiled Soviet dissident, Vladimir Maximov, commented, "With his words he has



**APPEAL TO STRIKERS**—Poland's primate, Cardinal Stefan Wyszyński urged Poland's striking workers to use "prudence" and "responsibility" when he addressed them at Jasna Gora monastery in Czestochowa. The Polish government broadcast his sermon several times on national radio and television, hoping it would help end the strike. (NC Photo)

given more support than anyone else to the struggle of the Polish workers."

U.S. Representative William H. Boner (D-Tenn.) sent a letter to the pope asking him to mediate the conflict.

"You are the only major world figure who has the objectivity, the influence and the respect to carry on such a delicate task," the letter said.

The pope, however, kept a low profile.

Although scattered strikes began right after an announced hike in meat prices July 1, the pope said nothing in public until after mid-August, when the labor unrest reached crisis proportions.

In public audiences and talks since then the pope has expressed concern for the Polish nation in its difficult times and asked people to pray for Poland. But he took no sides and made only general, indirect references to the specific issues in the strike.

One of his strongest comments was in a letter to Cardinal Wyszyński, made

public by the Vatican Aug. 23, in which he prayed that the Polish bishops would be able to "help this people in the difficult effort it is carrying out for daily bread, social justice and the protection of its inviolable rights to its own development."

It was presumably that letter which Polish government censors refused to allow the Cracow Catholic newspaper, *Tygodnik Powszechny* (*Universal Weekly*), to publish. A spokesman for the paper said the censors called the papal letter subversive.

**A FAR MORE** controversial church-state development regarding the strike, however, was the Polish government's decision to give heavy news coverage to Cardinal Wyszyński's Aug. 26 homily at the national shrine of Our Lady of Czestochowa.

In the homily the 79-year-old Polish primate defended the rights of (See POLAND on page 8)

# Editorials

## What's it all about?

What is the meaning of the news that the Vatican will welcome Episcopal priests who wish to become Roman Catholic priests and remain married and minister in the United States?

Reactions are mixed—suspicious yet hopeful, wondering but disappointed. Is it an attack on ecumenism or the first step toward having a married clergy in the Roman Church? Is it welcoming dissenters who can't get along in their own church or is it a truly brotherly effort? What if anything does this do to the hopes of some toward opening up the Roman Catholic priesthood to women?

No one really can say. Have any Episcopal priests requested admittance? In all likelihood the effort is no more than a response to a few isolated requests. But why all the publicity? Why make a major announcement of something which appears to be less than ecumenically desirable as well as puzzling to Roman Catholics?

The most disappointing thing about the announcement is the methodology. Once again Rome has seemingly acted in isolation of everyone including the Roman Catholic-Anglican Commission which has been struggling for many years for better communication and the possibility of some kind of unity. Even Archbishop Quinn on making the announcement in the United States had no prepared text to read from.

It represents the kind of thing Rome does too often in the Church—set up a commission (in this case the ecumenical dialogue commission) or a committee for study and then proceed to nullify all its efforts or lessen its importance by making an independent decision. The commission becomes decoration, a ploy to keep the lower levels of church government busy while the higher levels proceed uninterrupted.

The Church, in other words, has seemingly acted in the paternalistic style which has been characteristic for centuries. It reduces all attempts at ecumenism meaningless. And like other studies it has made in the past gives the impression that no one but Rome is capable of understanding a problem clearly.

The news seems to portend a married clergy among Roman Catholics. Until now Rome has not permitted cases of non-Catholic clergy who wish to become Roman

Catholic and be ordained to do so if married and remain in the United States. All this changes that. The possibility seems to indicate the door is being opened toward ordaining married men.

But who can tell? Does Rome have any long range plan to that effect? It is doubtful. But it does seem to indicate that any future change lies in the direction of optional celibacy before opening priesthood to women. Permitting Episcopal priests to become Roman Catholic priests can only serve to increase the demands by former Roman Catholic priests who are now married to be permitted to return.

And still unanswered is what such a decision will do to relations between the Episcopal and Roman Catholic churches. Some have asked whether or not it is wise to welcome dissenters of another faith into the dissent of our own. Could Episcopal priests accept the turbulence of Roman Catholicism? That and the previously suggested damage which could be done to the already existing steps made toward unity have simply renewed the difficulties which some have already overcome.

But what prompted the announcement? How many Episcopal priests have asked to become Roman Catholic priests? The gesture is so out of the blue that the biggest problem seems to be Rome's motivation in the matter.

The only real change that has been made has been the permission which will enable a married clergy to function in the United States, however small it may be. It seems unreasonable, considering the circumstances of the announcement and the publicity deliberately given it by the hierarchy, that Pope John Paul himself would not expect a hue and cry to be raised by Roman Catholic priests and former priests for optional celibacy. Neither ecumenical relations nor Anglican orders carry half as much weight with the Roman Catholic clergy as does the possibility of a married clergy within their ranks.

Surely the Holy Father is not so naive as to think that he is solving a problem. In reality he has merely intensified an underlying issue—when will it be possible for Roman Catholic priests to be married?

Beyond that is the question of some women—when will it be possible for women to be ordained priests? No matter where one stands on those issues, it is those questions and not questions of ecumenism which are likely to have the greatest impact. Like survival, self-interest holds more sway than concern for others. —TCW

## Washington Newsletter

# IRS rules called threat to Catholic press freedom

by Jim Lackey

WASHINGTON—Parts of the Catholic press have been angry in the past two years over a ruling by the Internal Revenue Service on the extent to which tax-exempt, non-profit organizations can participate in political campaigns without running afoul of the law.

The ruling, published in May 1978 and revised a month later, said in its final form that such organizations can publish the results of position surveys of political candidates as long as the surveys cover "a wide variety of issues" and as long as the organizations stick to educational purposes and show no bias or endorsements in their efforts.

Those in violation could have their non-profit status removed.

Now that we're in an election year, attention is being refocused on the issue. During the primaries, the editor of the San Antonio archdiocesan newspaper, Oblate Father Brian Wallace, flung a boldface "Nuts" in a headline at the IRS and then told readers of *Today's Catholic* that Ronald Reagan is "the only presidential candidate who is clearly opposed to abortion."

And recently the House approved an amendment sponsored by Rep. Philip M. Crane (R-Ill.) which would prohibit the IRS from using any of its funds to remove the tax-exempt status of any organization

which publishes the results of position surveys of political candidates.

WHILE MANY have identified the IRS as the main culprit in this struggle, Crane noted that the problem dates back to a 1953 tax measure approved by Congress. Lyndon B. Johnson, still 10 years short of being president but already a powerful senator from Texas, pushed through a prohibition on overt political activity by charitable and non-profit associations.

The measure, proposed allegedly because Johnson was irritated by a non-profit organization's opposition to his 1952 re-election, was approved without committee consideration or floor debate which might have derailed Johnson's anger, Crane noted.

Far from being just a Catholic issue, the 1953 legislation and the subsequent IRS ruling have affected lots of tax-exempt, non-profit organizations which used to survey candidates on particular issues and then publish the results. Environmental groups, black groups, Protestant church groups and others all are struggling with the IRS requirement that the groups must deal with a variety of issues and must not give even the slightest hint of endorsement.

Their concern about the issue is slightly different. While the Catholic press complains that the law and the ruling violate its free press rights, most of the other tax-exempt groups say their inability to fully participate in the political process puts them at a disadvantage compared with corporations and trade associations which can pour lots of money

into lobbying activities and endorsements.

But the IRS responds that it can do nothing about the law and that the voter guides often are little more than political treatises in disguise, thus putting the groups in violation of that law.

One argument being advanced by those who favor the law is that tax-exempt organizations should not be allowed to give political endorsements because they are, in effect, subsidized by taxpayers who may or may not agree with the organization's goals. If they want to continue such endorsements, they can voluntarily give up their tax-exempt status.

TAX EXEMPTIONS, however, are not a privilege but a constitutional right for churches and charitable organizations, according to A.E.P. Wall, editor of the *Chicago Catholic*, Chicago archdiocesan newspaper.

Churches ought to be free to operate and to speak out without the government threatening to raise their taxes, says Wall. Such a threat to a church's finances could constitute a violation of the Constitution's guarantee of freedom of religion.

Crane, while stopping short of endorsing the repeal of the Johnson amendment, said the IRS ruling against candidate surveys, even if the surveys focus on only a small number of issues, was a violation of the organizations' free speech rights. "Clearly this unauthorized action is a blow to tax-exempt organizations which play a critical role . . . by informing their memberships on major policy issues," he said.

Crane also noted that the Internal Revenue Code lists 20 classes of tax-exempt

organizations. But only one, the charitable non-profit educational organization, is prohibited from engaging in direct political activity.

Most interpretations of the IRS ruling have held that objective campaign reporting in the Catholic press as well as candidate surveys done objectively and based on the many issues of concern to the Catholic bishops would not be a violation of the law.

But some say that the IRS ruling is only part of the problem and that a better solution might be new legislation which would overturn Lyndon Johnson's proposition and remove any question of the legality of political involvement by tax-exempt, non-profit organizations.



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# Priest expert to speak on divorce

by Peter Feuerherd

Alice Howard, of St. Christopher's parish in Speedway, is a regular churchgoer and a religious education teacher at her parish. She is also divorced and goes to a support group in a local Methodist church because "I find more understanding there, even though I am Catholic."

Harry, the father of six children, went through a painful divorce last year. Soon after, he began to enter more fully into the life of his Indianapolis parish.

"I felt that it was the place for me to go. I'm not in a parish where I felt ostracized or left out ... I felt a need and I felt welcome."

These kind of reactions have been heard hundreds of times over the past ten years by Paulist Father James Young, a pioneer in ministry to divorced Catholics. They are typical of many of the feelings that divorced Catholics have towards their church.

Some enjoy the warmth and support of a parish community, but others feel a vague sense of uneasiness about being divorced and Catholic, having grown up with the belief that "Catholics don't get divorced."

**YET, ACCORDING** to Father

Young, who holds the position of rector at St. Paul's College in Washington, D.C., American Catholics are getting divorced in increasing numbers.

He notes that statistically there is almost as much divorce today among Catholics as there is among other Americans. As far as divorce is concerned, Father Young says, "Catholics have become as American as apple pie."

Father Young will come to Our Lady of Beech Grove convent on Saturday, September 20 to discuss ministry to divorced Catholics. The day long conference will include discussions on why there is so much divorce among American Catholics, the emotional transition necessary for a healthy adjustment to divorce, how the church can help, and reconciling divorced Catholics to the church.

Father Young began his work with the divorced in 1972 while working at a Paulist church in downtown Boston. A small group of divorced Catholics from the area gathered at the church and eventually formed the first chapter of Separated, Divorced, Remarried Catholics (SDRC). Today SDRC has support groups all over the country, including chapters in the Indianapolis archdiocese.

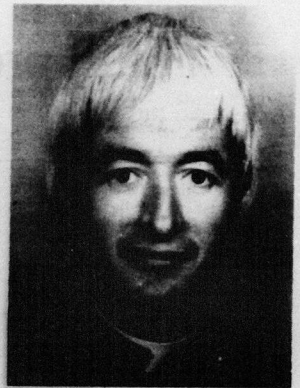
That first SDRC group worked within the church to change the automatic excommunication for Catholics who remarry after a divorce. Their efforts achieved success in 1977 when the excommunication rule was lifted by the American bishops and Pope Paul VI; today, with that impetus, support groups and ministry for divorced Catholics has mushroomed around the country.

**THAT ACTION** by the American bishops and Pope Paul VI was a "symbolic watershed event" said Father Young, "that represented an official shift to a more pastoral, caring approach," for the divorced.

The greatest benefit of lifting the automatic excommunication for those who remarry after a divorce, said Father Young, is that it has worked to keep many divorced Catholics in the church. That's important, he added, because people going through a divorce need the spiritual support that the church can provide.

But doesn't the church's more open attitude towards the divorced encourage the breakup of marriages? Not so, according to Father Young.

He explained that more ready accept-



Father James Young

ance of divorce has come from society, not the church. Increasing divorce among Catholics he attributes to Catholics entering the mainstream of American life, the mobility and loss of family ties encouraged by the demands of working for large corporations, rising psychological expectations about marriage resulting in fewer couples willing to live with an unsatisfying marriage, and greater economic opportunities for women that allow wives the option to drop out of unhappy marriages.

In his book entitled *Growing Through Divorce*, the priest pointed to Jesus' attitudes toward divorce as the pastoral direction that the church is now taking.

Jesus upheld the sanctity of the permanence of marriage while at the same time, as in the Gospel story of the Samaritan woman at the well, reacted compassionately towards the divorced.

"We are learning that there is no inconsistency involved in being against divorce but for divorced people," Father Young wrote.

In that same work, the priest asserted that there are five major issues that confront divorced people. They include:

- The pain of separation and loneliness, even if the partners in the marriage never got along.

- The development of some kind of working relationship with the former spouse, especially if there are children involved.

- The feelings of failure, shame and guilt, which has an impact on relationships with family and friends.

- The effect of divorce on children. Because 93% of all children of divorced parents live with their mothers, the adjustment of children of divorced parents is greatly dependent upon mothers' ability to adjust as a single parent.

- Entering into new friendships with the opposite sex. The search to break free of loneliness often results in hasty sexual relationships that only make adjustment more difficult. Support groups like SDRC, according to Father Young, "can be an important cushion."

The whole process of working through these issues, explained the priest, takes at least two years.

Father Young will speak to these critical issues for the divorced at Our Lady of Beech Grove starting at 9 a.m. with discussions and workshops to continue until 4 p.m. The registration fee is \$2 in advance, \$4 at the door. Registration fees can be sent to St. Thomas Aquinas Church, c/o Mrs. Alma Mocas, 4625 N. Kenwood; Indianapolis, 46208.

# Nurse wins in battle over conscience

by Valerie Dillon

Our right/obligation to live by our own conscience is recognized not only in moral law but in civil as well. But securing that right isn't always easy.

Take the case of Nancy Breitenbeck, a 23-year-old nurse who last week settled out of court with Methodist Hospital, Indianapolis, in a case involving her moral convictions on abortion.

In a telephone interview from South Bend, Miss Breitenbeck who now is a registered nurse at Memorial Hospital there, clarified news reports of the suit. Pending since 1977, the case involved a lawsuit brought by Miss Breitenbeck after Methodist gave her a one-day suspension for her refusal to do paperwork in an elective abortion.

At the time of the incident in July, 1977, Miss Breitenbeck had been with Methodist for three years. She was serving as a

unit secretary in the hospital's obstetrical department, and had told superiors two or three times earlier that her religious convictions prohibited her from aiding, abetting or participating in an abortion.

In these earlier instances, she says, "someone else always took over. There was no problem."

In this case, Miss Breitenbeck once again refused to prepare the forms for a woman scheduled to have an abortion. However, unlike Methodist's claim, Miss Breitenbeck said she "never refused to do the followup clerical work once the abortion was done." Although she didn't refuse, she states that her superior finished the paperwork herself.

The next day, according to Miss Breitenbeck, she received notice of a one-day suspension, and immediately sought help from the federal Equal Employment Opportunity Commission (EEOC), claiming the hospital had failed to accommodate itself to her right of conscience.

When EEOC failed to take action, Miss Breitenbeck filed suit through James Eopp, legal counsel for Indiana Right to Life. The suit charged that Methodist's disciplinary action violated federal law which requires employers to honor their employees' religious practices and beliefs, unless undue hardship is involved.

In August, 1977, Miss Breitenbeck left Methodist to continue her nursing education, although the hospital offered her educational leave so she could return. This past February, she completed her studies.

**SINCE FILING** suit, Miss Breitenbeck says Methodist had offered her money three times to settle out of court. She refused because "what I wanted wasn't money. I wanted the hospital to let people know they have the right to refuse certain jobs if their conscience would be violated."

Finally, last week in Federal Judge S. Hugh Dillin's courtroom, moments before the case was scheduled to go to trial,

Methodist settled the case, giving Miss Breitenbeck \$1,000.

Methodist officials said they agreed to the settlement simply to save the cost and time of litigation. They also asserted that the hospital's policy had in no way been changed because of the suit.

However, according to Miss Breitenbeck, the hospital also agreed to place in their permanent records the statement that no hospital employee would be penalized for refusing to take part in procedures contrary to their religious, ethical or moral beliefs.

The money Miss Breitenbeck received has been turned over to Nurses Concerned for Life, a local pro-life organization which financed her court costs and legal expenses.

Was the long fight worth it? Said Miss Breitenbeck: "I feel that we won. My biggest concern was for people to know they have certain rights."

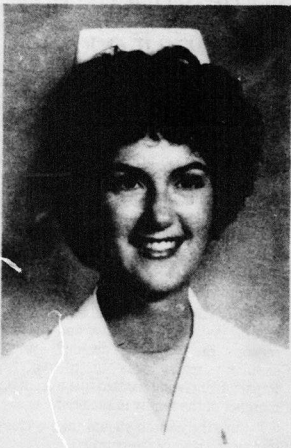
Her parents, Mr. and Mrs. William Breitenbeck of St. Lawrence parish, Indianapolis, are relieved, however, that it's over.

**"WE WERE VERY** concerned for her," said her mother, Mary. "We were afraid that she might end up getting hurt. We weren't sure what the publicity would do to her professionally."

But, her mother acknowledges, "Nancy's never been afraid to speak her mind. She doesn't think there's any justification at all to take a life. She's totally against war as well as abortion."

The fifth child, fourth daughter, in a family of seven children, Nancy Breitenbeck now is a nurse in the oncology department at Memorial Hospital. Working with cancer patients and their families, she calls it "extremely challenging."

Would she want to work in an O.B. department again? No, she says, "helping cancer patients to have a dignified death is what I want to do now. This work really puts life in perspective."



Nancy Breitenbeck

# Youth programs need teamwork

by Father Jeff Godecker  
(Last of a series)

In a number of parishes throughout the archdiocese, there are two youth programs that run side by side and often engage in head-on crashes.

The one program is normally the Catholic Youth Organization (CYO); the other is generally termed C.C.D. (Confraternity of Christian Doctrine).

Added to these parish programs, in the Madison, New Albany, Indianapolis and Oldenburg areas are the local Catholic high schools. And beyond the schools and parish programs is the archdiocesan Catholic Youth Organization which provides a variety of youth programs, and the Office of Catholic Education which attempts to keep abreast of the religious education dimension of youth programming and also provides various services to high schools.

Despite all these "programs and



schools," our ministry to youth in the archdiocese is—with some very notable exceptions—very weak. The ability of the church to touch the lives of our young people in significant ways and with warm acceptance is decreasing instead of increasing.

There are many reasons for this weakness, but part of the "dirty laundry" of ministry to youth is that there is little cooperation or coordination on any of the above levels.

IN A NUMBER of parishes in the archdiocese, CYO and CCD programs ignore each other—at best. At worst, they run each other down.

Many of the Catholic high schools have so many things going that parish programs may be forgotten. Parishes often think of their own district high school only in terms of how much the assessment is.

On the archdiocesan level, CYO and the Office of Catholic Education attend to a great many things concerning high school youth. Both do so almost totally separately and both do so, in my opinion, with mediocre success at best.

Far worse than the institutional lacks of

cooperation and coordination are the persons who have wandered in to work with youth, to teach religion, to coach a sport, or to be the director of a program in order to set up their own kingdoms with youth, permitting no competition for their jealously guarded "worshippers."

More than one parish program in this archdiocese has been ruined by an adult who was not screened, not trained, an adult who came to take rather than to give.

What I am saying is generalized, harsh, and in some places, simply not true. Unfortunately, it is true more often than not. And until parishes, schools and archdiocesan agencies are willing to bring all their resources together in real rather than nominal ways, the ability of the church to reach out and to actually reach youth will continue to decline.

CONTRASTING THE generalizations I've made, there are some bright lights in the archdiocese. There are places like St. Mary's in North Vernon, St. Patrick's in Terre Haute, the Terre Haute District Center of Religious Education, St. Thomas Aquinas in Indianapolis, Providence High School in Clarksville, Chatard

High School in Indianapolis, and a number of other places that are really struggling and growing.

I mention these not because they are necessarily the best (for they may be surpassed by places I am not aware of), but because they are trying to build comprehensive ministry programs for and with youth.

I use their names because they are working to bring it all together rather than to "live alone." Each of these places has good, faith-filled, responsible adults who are held accountable for their ministry to youth. Almost all of them are trying to develop a team approach.

In these places, there are genuine attempts to reach out to the broad segment rather than just to the athletes or just to the young people forced to come to a program by their parents.

In these places, there is no embarrassment about making spiritual and human growth the main task.

To sum it up, it is in these places there is a TOTAL humanly spiritual approach, with the priority being the YOUTH THEMSELVES.

Such is the real purpose and beginning of youth ministry for the 1980's. Such is the challenge that the archdiocese aid its agencies and parishes need to squarely face.

## To the Editor . . .

### Praises homosexuality series

As a Catholic group involved in a ministry to the gay community and as a priest and sister with a combined total of more than 18 years of ministry with homosexual people, we wish to thank and congratulate you for your courage and maturity in publishing the series on homosexuality by Peter Feuerherd and also for the sensitive balanced editorial "Homosexuals—among our 'poor'."

In our travels across the country and Canada doing retreats and workshops, we find that people are indeed ready for education and dialogue. Ministry for homosexuals is taking place in our church on several levels, as your series indicates. Some of this ministry does involve rethinking the grounds on which the church has traditionally rejected deliberate, freely chosen homosexual actions, and the factors involved in the development of any moral issue in the Catholic community. The issues are complex and the feelings run strong, but given the choice between ignoring gay Catholics and their needs

and "challenging" present positions and attitudes, we have the model of Christ who "challenged" strongly-held positions of his own time when it was a question of laws vs. humans. Given good will, sound theology, balanced reasoning and a willingness to step out into the unknown there need be no ultimate conflict or alienation between the needs and rights of gay Catholics and the vital values of family life.

Your editorial and Feuerherd's articles are an excellent example of the kind of steps needed to promote dialogue. We pray that your efforts will be fruitful in the Archdiocese of Indianapolis, and that Archbishop O'Meara will hear your plea to help the clergy be sensitive, knowledgeable ministers of justice and reconciliation to gay Christians.

Jeannine Gramick, SSNC

C. Robert Nugent

Co-directors, New Ways Ministry

Mt. Ranier, Md.

### Anti-Catholic bigotry on the rise

It seems as though the anti-Catholic sentiment is raising its head once again in the good old U.S.A. I'm sure that many of us have known that it was never really dead—just not as vocal as it was 20 or 30 years ago. I had it brought home to me very vividly last month.

On September 3 the *Indianapolis Star* printed an article about the Holy Father calling upon the rich of Brazil to share with the poor. I had a supervisor at my place of work come up to me in half a rage uttering four letter words. "What's wrong with your \_\_\_\_\_ Pope—he's nothing

but a \_\_\_\_\_ Communist!" This was a result of his reading the article.

As we know the Pope's sentiments have been preached by the Christian community for 2,000 years, but the Holy Father's emphasis lends itself to this type of remark.

I think that the archdiocese should set up some sort of office where we can write so that these sort of problems can be shared. Let's head it off before it gets out of hand.

Carl E. Schmitter

Indianapolis

## Let's accept our own married priests

I found the news of the impending admission of married Anglican (Episcopal) priests to the Roman Catholic priesthood (Criterion 8/22/80) astonishing and utterly incomprehensible, inconsistent and capricious.

I have a long-standing sympathy and affection for the Episcopal Church in its internal suffering caused by its struggle to be both Protestant and Catholic. I have known some Episcopal priests and one bishop as friends. Privately, all accepted reunion with Rome as the way to go. Most accepted the Bishop of Rome as their Bishop. I mention these relationships to indicate that my astonishment at the latest about face by the National Conference of Catholic Bishops (with Rome's approval) does not stem from any prejudice against Episcopal priests.

There is an old adage, "Charity (love) begins at home." I am shocked and angry with our bishops' decision because they have evidently forgotten that love, indeed, does begin at home. Why, for heaven's sake, should the Catholic bishops show more love, compassion and understanding to our separated brethren than to our own sons: the thousands upon thousands of ordained, married, Catholic priests in the United States? Of the more than 10,000 priests who have left the active priesthood between 1969-79, it is estimated that more than 8,000 long to actively practice their priesthood within the Catholic Church. At their ordinations were they not ordained, "—a priest forever—"?

In accepting married clergy from the Episcopal Church is our Holy Mother the Church being loving or just plain pragmatic? After all, it is well known that the Episcopal seminaries are full and bursting at the seams and the Episcopal Church already has more priests than it has parishes to which they can be assigned.

Holy Mother the Church? What kind of Mother would ignore her own children (ordained, Catholic married priests) and give preference to a neighbor's children (ordained, Episcopal married priests)?

In a recent statement (*Louisville Courier-Journal*, 8-21-80) the Rev. David Selzer, ecumenical officer for the Episcopal Diocese of Kentucky said, "Pastorally, I feel that the decision is disastrous. A disenfranchised group of former Episcopal clergy will be conditionally reordained as Roman Catholics and allowed to use Anglican rites. This does not do justice to the integrity of either denomination, particularly those in the Roman Catholic Church who are ordained, married and are forbidden to function as priests."

In the Biblical story of the prodigal son, didn't the Father first embrace and welcome his own son home and only then did he invite friends and neighbors to join in the great feast?

George B. DeKalb

Bloomington

## The Vatican has done it again

Well, the Vatican has done it again, allowing dissatisfied married Anglican priests to become Roman Catholic priests.

If the Catholic Church can accept the married Anglican priests into the Roman Catholic Church, then they will have to allow our Catholic priests to marry if they wish, and also welcome back the men who left the priesthood so they could marry.

What makes the Church think that these disoriented Anglican priests will be content in the Catholic Church?

As for the law of celibacy—that's a church law not God's law, and the only reason the church decided priests shouldn't marry was to prevent the Papacy from being handed down from one member of the family to the next.

I think the church should take a closer look at the laws of the church.

Mrs. Arthur Marks

Greenwood



## Generally Speaking

## I could be at the high point of my career

by Dennis R. Jones

When I began writing this column, one of the goals that I set for myself was to keep our readers informed about the internal workings of the *Criterion*. I felt that if our subscribers viewed the *Criterion* as people working to serve their interests rather than just a Catholic newspaper, they might better accept us for what we are.

During the past few months, I've gotten carried away and, on occasion, found myself preaching like a Baptist minister. An example would be the column that I wrote about



Mother Teresa of Calcutta which included my comments condemning the use of a caricature of her that appeared recently in the *Indianapolis News*.

It's easy to get on a soap box and condemn society for its shortcomings. I don't profess to have all of the answers... just a lot of questions and opinions.

Anyhow, back to the original format of this column and with less than nothing on the burner... much less... I thought I'd take a shot at "news reporting."

**ITEM #1** Last week's special back-to-school supplement "Womb to Tomb" was an immediate success. We've received several comments about the supplement (all positive) from our readers and even an "award" from the staff of the Office of Catholic Education. They sent us a "Pulitzer Prize" signed by every member of the staff. (Valerie Dillon, *Criterion* news editor, has already hung it in her office!)

**ITEM #2** You'll notice in the Know Your Faith section this week that we have some new authors... Don Kurre, Paul

Karnowski and Father Thomas Widner. They've added their talents to the section to give our readers a local dimension to the KYF series.

**ITEM #3** The conversion from Abbey Press to DiscipleDATA, Inc., has been painless so far. We've had a few unforeseen problems, but still expect to begin processing the *Criterion* mailing list through DiscipleDATA within the next week. The new system will enable us to enter changes in the list directly through an in-house VDT (video display terminal) which will give us greater accuracy and control over the list. I've been trained to operate the VDT during the past couple of days and it looks as though I could get saddled with the job of updating the list, at least temporarily.

**ITEM #4** If you read the *Criterion* on a regular basis, you should already know about the fire... but you probably haven't heard about the burglary that happened about the same time. Luckily the loss to the *Criterion* amounted to only a small window air conditioner... Unfortunately, the air conditioner was out of my office window.

**ITEM #5** Sister Mary Jonathan Schultz, administrative assistant, is deep into an updating of the new "Directory and Buyers' Guide." It's scheduled to go to press on or about the first of October. The directory will be combined with the archdiocesan "Yearbook" this year and is expected back from the printer in mid-November. Advance orders are being taken for the new book tentatively titled "The Archdiocesan Directory and Yearbook." To reserve your copy, just send your name and address with a check for \$5 to: Directory Department, The *Criterion*, 520 Stevens St., P.O. Box 174, Indianapolis 46206. We'll get one in the mail to you as soon as the ink dries.

**ITEM #6** The *Criterion* has recently installed an "Answer Only" telephone system for use after our regular office hours. The new system simply alerts late callers to our office hours (9 a.m. to 4:30 p.m.) and invites them to call back. If you'd like to hear the recording, you may call 317-635-4531 any time after 4:30 p.m. or on weekends.

**ITEM #7** This is the first week of the new "Jigsaw." The prize is \$25 if you correctly identify the puzzle from the first piece. I've had winners that evidently have taken a shot in the dark, so I'd advise you not to wait for the second piece of the puzzle to be inserted. Remember, your answer to the puzzle should be written on a postcard or on the back of an envelope... I almost lost my index finger a few months ago when I tried to remove a winning entry from a sealed envelope.

As I wrote this column, I had decided that when I got to this point (if, in fact, I ever did), the best thing to do would be to swallow my pride and apologize for its contents. After begging for forgiveness and understanding, I'd promise you a better column in the next issue.

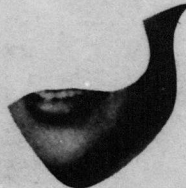
Well, the heck with that! A Pulitzer, it's ain't... but who knows, this column could be the high point of my journalistic career.

Check it out...

✓ The Association of Contemplative

WEEK #1—\$25

## "Jigsaw"



Identify and send your entry to:

"Jigsaw"

THE CRITERION

520 Stevens St., P.O. Box 174  
Indianapolis, IN 46206

which includes the introduction of new members to the committee who represent the scout troops. All adult scouters in the Crossroads of America Council are invited to attend the meeting.

✓ John and Joan Hillenbrand of St. Louis parish, Batesville, celebrated their silver wedding anniversary on Wednesday, Aug. 27. On Saturday, Aug. 16, the anniversary couple was honored at their home with a reception hosted by their children John A. III, Amy, Anne, Peter, Holly and Daniel.

Sisters held its national meeting recently at Mercy National Center in Potomac, Md. Representatives of 11 religious orders and congregations attended. Among the group was Carmelite Sister Helen Wang, of the Carmelite Monastery of the Resurrection, Indianapolis.

✓ The 21st annual reunion of St. John Academy Alumnae will be held Sunday, Sept. 14. Graduates and friends will come together for Mass at St. John Church in downtown Indianapolis at 11 a.m. A brunch will follow at the Atkinson Hotel. Reservations will be taken until Sept. 6. Call Rosemary Beikes, 356-1841, or Rose Mary Koebel McMahan, 784-2183. No tickets will be available at the door.

✓ Members of St. Bridget parish, Indianapolis, will honor their former pastor, Oblate Father

Joseph M. Barry, on Sunday, Sept. 21, at the 10:30 a.m. Mass. The occasion marks the 40th anniversary of his ordination. A reception will follow the Mass in the parish cafeteria. He was ordained an Oblate of Mary Immaculate in Washington, D.C., in

1940. He served as pastor at St. Bridget's from 1961 to 1968 and is now chaplain at Wishard Hospital, Indianapolis.

✓ The Catholic Committee for Boys will hold its fall meeting in the library of the **Vocations Center**, 520 Stevens St., Indianapolis at 2:30 p.m. The agenda for the meeting is a varied one

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Archbishop  
O'Meara's Schedule

Week of September 7

**SUNDAY, September 7**—Principal celebrant of a consecrated Mass at SS. Peter and Paul Cathedral, Indianapolis, at 8:30 a.m. for the 23rd annual international convention of the Calix Society followed by a breakfast at the Knights of St. Peter Claver Center; principal celebrant of a consecrated Mass at 2:30 p.m. in St. Elizabeth Church, Cambridge City, for the 100th anniversary of the construction of the present church building.

**MONDAY, September 8**—Parish visitation at Sacred Heart parish, Clinton, Mass at 7:30 p.m.

**TUESDAY, September 9**—Parish visitation at St. Mary parish, Rushville, Mass at 7:30 p.m.

**WEDNESDAY, September 10**—Principal celebrant of the ARIA Mass of Commitment at 7:30 p.m. at Holy Cross Church, Indianapolis.

**THURSDAY, September 11**—Parish visitation at St. Thomas parish, Fortville, Mass at 7:30 p.m.

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## Question Box

## Reader shocked by view of Eucharist

by Msgr. R. T. Bosler

**Q** I take exception to your recent statement that in the past there was overemphasis on the divinity of Jesus in the Eucharist. No way can there be an overemphasis. The consecrated host is Jesus, who cannot be too much loved and adored. I was shocked by your implication that we should not be in awe of the divinity of Jesus in the Eucharistic worship. It is my understanding that awe means reverence, respect, veneration. Do you want us to become "buddies" of Christ and bring him down to our human level?



**A** These are reactions from several readers who professed to be shocked by my efforts to show how overemphasis on the divinity and the ignoring of the humanity of Jesus in the Eucharist led to so much stress on adoring the Eucharist that its principal purposes of nourishing the spiritual life of Christians, creating the unity of the church through union with Jesus and the giving of thanks and praise to the Father through him, were not properly understood.

When I said the one place on earth where we least need to be in awe of the divinity is in the Eucharistic worship, I certainly was not advocating lack of reverence or belittling adoration of Jesus as God. I was emphasizing the other truth about Jesus, that he is the God who came "down to our human level" so that we humans might find him approachable. I had in mind the teaching of the Letter to

the Hebrews that the resurrected Jesus is still a man as well as God, who "since he was himself tested through what he suffered is able to help those who are tempted" (2:18). And: "For we do not have a high priest who is unable to sympathize with our weakness, but one who was tempted in every way that we are, yet never sinned" (4:15).

It is a distortion of our faith to over-emphasize the divinity of Jesus and to underemphasize his humanity, or vice-versa. Our belief about Jesus, defined by the Council of Calcedon in the fifth century, is this: The one Jesus of Nazareth is both God and man; he is God in the fullest sense of the word as we apply it to the Father; he is man in the fullest sense of the word as we apply it to ourselves; his divinity is in no way lessened by his unity with humanity and his humanity is in no way lessened by his unity with the divinity. As the resurrected one, Jesus, though in a glorified state, is still one with us in his humanity. That's what the Letter to the Hebrews makes so clear.

It is the resurrected Jesus who is present in the Eucharist. Therefore, to say that God in the host is not a full description of what is there. God is present everywhere by his creating and sustaining power. In the host he is present as the God-Resurrected-Man. It is my claim that many of our Catholics are heretics without realizing it: They do not accept the resurrected humanity of Jesus in the Eucharist but think of him only as divine.

**Q** I have trouble understanding what an occasion of sin is. If I am in the company of another who at times speaks

uncharitably, or if I do in her company, would that person be considered an occasion of sin to me or I to her? Would we be obliged to stop seeing each other because we are occasions of sin for each other?

**A** We are all occasions of small sins for everybody we meet every day. The occasions of sin we must avoid are the persons or places that will lead us

away from loving God. When spiritual directors warn about occasions of sin, they mean grave sin. We'd have to seal ourselves up in a closet if we wanted to avoid all occasions of small sins and imperfections, and there the inactivity would be an occasion of sin! See how ridiculous you can make this business? So, go on being with your friend. If you didn't do a bit of gossiping now and then, there would be something wrong with both of you.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 600 North Alabama, Indianapolis, Ind. 46204)

## Poland (from 3)

workers, the family and religion. But the predominating tone—at least in the excerpts televised nationally and printed on page one of *Trybuna Ludu*—was one of urging workers to be restrained, prudent, willing to compromise and ready to return to work quickly for the sake of the nation.

"These extraordinarily painful and difficult times demand calm, equilibrium, thoughtfulness and circumspection," the cardinal said.

"It is not necessary to demand too much," he said, "all the more so since the claims—if they are just, and in general they are—cannot be satisfied all at once. Let us try first to satisfy those which are of fundamental importance."

According to reports from Gdansk, many strikers expressed amazement at the cardinal's speech as they saw it on state television.

They believed he had been under strong government pressure and some described his appearance as the government "playing its trump card."

But the Polish Bishops' Conference, which was holding one of its regular meetings at the Jasna Gora Monastery in Czestochowa, reacted quickly with two strong statements.

The one emphasized people's rights, criticizing the government for failing to

grant those rights and backing some of the key demands of the strikers.

The other rapped the state-controlled media for publishing only excerpts of the cardinal's talk.

**THE SECOND** statement emphasized that the government did not have the cardinal's permission to broadcast or print his speech in part or in whole, thus countering a popular inference that the government and the primate had reached some kind of understanding on it.

The bishops also said they would make the whole text of the sermon available quickly to counteract misinterpretations.

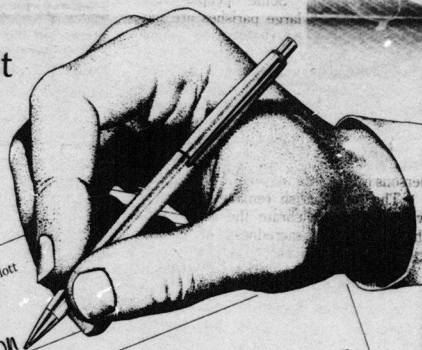
Despite the immediate controversy over the media coverage and the strong objections of the Polish bishops, positive points for the strikers and the church emerged in the government's decision to air the speech:

►For strikers it was a sign of the government's weakness that it had to resort publicly to church aid in an effort to keep the situation under control.

►For the church, despite the beleaguering circumstances, the print and broadcast events were historic breakthroughs. Under communist rule, the Polish church had never before had such widespread access to the mass media.

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# KNOW YOUR FAITH

## Is the parish dead?

by Father Philip J. Murnion

"The parish is dead."  
"The parish is no longer an adequate structure for the church."

Such comments are heard from time to time. When people claim the parish is suffering a terminal disease, they are usually concerned that fixed local structures like parishes do not fit well into a world where people move so often.

Some people feel large parishes are too anonymous for members to feel any relationship to each other. Others are impatient with the compromises necessary among people who differ greatly.

Nonetheless, the parish will undoubtedly continue to be the normal way most persons live as members of the church.

►The local parish remains the place where people celebrate the sacraments that mark the sacredness of critical moments in their lives.

►In the parish Christians celebrate their faith, hear the story of Jesus and come face to face with the compromises and bad choices in their lives.

►In the parish people contact the mystery of God, the sacred center of their lives that continues even when their realization of this wavers.

**THIS DOES NOT** deny that parishes may need reform. But what other form is likely to ensure that the message and life of Christ is brought to all people or that when we gather as church, some of the variety of people who constitute the People of God are present?

Parishes—especially territorial parishes—are the most consistent way in which the ministry of the church reaches out to all people. Responsible for the life of the church in a particular area, the parish reaches out to:

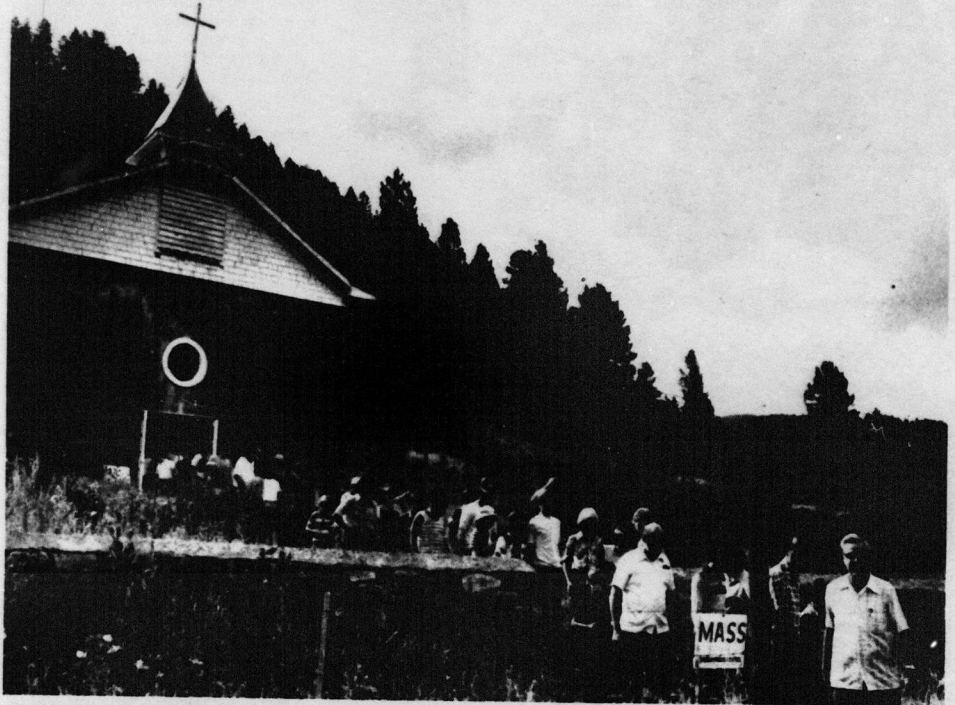
►halfhearted and wholehearted Catholics;

►families and those who don't feel part of any group;

►the faithful and the alienated.

Through the parish, the ministry of the church touches the faith of people, their attempts to create families, their relationships as neighbors, concerns of health, education, housing and welfare that

(See PARISH on page 10)



**PARISH FOCUS**—The parish remains, and will undoubtedly continue as the normal way most people live as members of the church. It is still in the local parish that we celebrate the

sacraments that mark the sacredness of critical moments in our lives.

## The role of the family has changed

by Don Kurre

The family is dead! Papers, magazines, and TV are full of stories, articles, and features documenting the crisis of the American family. Supported by some rather awesome statistics on the growing number of divorces,

increasing number of single parent households, and the growth of two working parent families we may be tempted to conclude that the age of the family is over. In spite of all the attention, criticism, and doom talk, we should look at the "family crisis" in a different light.

What about the family is changing? Is change such that there exists a real crisis for family life?

In the last few decades the society in which family finds itself has changed radically. A few years ago the family unit was responsible for producing most of the goods used by society. Today, the major production centers for all types of goods and services are located outside the family. One change then, is that the family is no longer needed to produce goods and

services for society.

Maybe family could be defined by its role as educator of future generations. There is some sense in which family still provides education for its members but by and large the family's role as educator has been assumed by institutions that exist elsewhere.

Then how can the family be defined? Surely in terms of its role in creating new human life. But, alas, science has recently shown us that human life can be produced through technical processes void of the characteristics for which families have been known. Therefore, family can no longer be defined exclusively (disregarding moral arguments) as the structure through which new life is created.

**THEN HOW ARE** we to understand the family? For the first time we are standing at the threshold of our deepest understanding of family. We are beginning to face the most creative and demanding understanding of family yet possible. Family, in its truest sense is "useless."

Family is useless in the same way love is useless. As soon as we try to make love useful it ceases to be love and becomes rather manipulation. Family is useless in the same way that the death and resurrection of Jesus is useless. St. Paul put it,

"In Christ there is no distinction between Jew nor Greek, between slave nor free, between male nor female." However, as Paul cautions us, as soon as we try to "use"—the freedom provided by Christ's death and resurrection—it becomes destructive.

An example may serve to illustrate my point. I recently had the pleasure of meeting a family who from my point of view was beginning to deal with the "uselessness" of their family. They were able to welcome me into their home with great hospitality. I was able to sense the freedom, the intimacy, and the openness with which they related to each other. They were able to accept each other in a freeing and non-clinging way. Their family was life giving and creative. As a stranger I felt at ease in their midst. Because this family is the sacrament about which the Church speaks through them, I met God.

It is the uses that we have put family to that are changing. Families will continue to face the challenges of providing shelter, of acquiring food, of raising children and the like. But we are more clearly seeing that family life cannot be used to make life painless or easy.

**FAMILY WILL** not cure our  
(See FAMILY ROLE on page 10)



FAMILIES AT PLAY—Parishes are built on families. The key to parish vitality is family vitality. (NC Photo)

## THE WORD THIS WEEKEND

Wisdom 9:13-18  
Philemon 9-10, 12-17  
Luke 14:25-33

SEPTEMBER 7, 1980  
TWENTY-THIRD SUNDAY IN ORDINARY TIME (C)

by Paul Karnowski

Several weeks ago, as I waited in line at a bookstore, a woman in front of me asked me if I read a lot of books. "Well, yes," I replied, "but not as many as I would . . ."

"Well, I hope you haven't forgotten to read the Bible!" she interrupted, obviously impatient to begin her preaching. I informed her that, yes, I did read the Bible. She smiled. I smiled back. "Have you ever read any theology?" I asked. She frowned. "No need to," she said, "I live my religion!" I frowned back.

"Who's next?" The cashier's voice brought our conversation to an abrupt halt, saving the world from yet another unnecessary argument about Christianity. Had the argument continued, opposing viewpoints would have emerged immediately. The woman may have told me that theology was a foolish waste of time; I would have made a comment about God giving us brains on the assumption that we would use them; both of us would have walked away convinced that we had a monopoly on truth.

Today's gospel tells us that the answer lies somewhere between. Christ compares His followers to a king who is about to march against another king and do battle. It is entirely appropriate to compare our lives to a battleground: as Christians we

might find ourselves fighting society's changing values; we might battle with those who wish to manipulate our lives; we all struggle with our own weaknesses.

Some of us even engage in verbal warfare at bookstores.

Life is a struggle; and the daily grind will make mincemeat of us unless we avoid extremes. We cannot rush into the world, anxious to "live out" our beliefs, without taking the time to consciously examine those beliefs and deliberately deciding what the Christian would do. If we act in such a manner, we're like a king rushing into battle with no plans and little preparation; we'll soon weary of the struggle.

On the other hand, neither can we become so intellectual with our faith that it becomes something distinct from the "world," making religion into a set of cerebral-moral "rules" that have little relation to the people around us. If we act this way we're like a king who sits at his palace all day; instead of engaging in battle, he moves color-coded pushpins on military maps; the struggle is almost theoretical.

If we live at one extreme or the other, it will catch up with us. We cannot truly act on our beliefs if we never think about them; and we have nothing to think about if we never act.

# Paul's letters reflected

by Fr. John J. Castelot

St. Paul wrote the letters which tell us so much about the early formation of Christianity, a formation for which he was so signally responsible.

Far from being cold, abstract theological treatises, his letters are warm, vibrant, even passionate responses to the challenge of the Good News. Since they are so deeply personal, the astoundingly rich personality of their author has to be kept

in mind to appreciate them fully.

If the readings from St. Paul's letters leave people puzzled at times, the reason is not hard to find. Excerpts from anyone's writings, wrenched completely from their contexts, rarely make complete sense. Sometimes they simply confuse. Hamlet's soliloquy, all by itself, is very moving, but it really means little apart from its setting in the drama.

There is hardly any type of writing more personal than a letter and, if only for

## Is the parish dead? (from 9)

condition their attempts to live human lives.

I do not mean to paint a rosy picture but to point out some features in a parish blueprint. Obviously, problems exist. But I think this is not so much because the parish does badly what it once did well, but because the parish must do things differently today to respond to altered conditions of life.

Is the preaching today worse than a generation ago? I doubt it. Instead, it is more likely that the preacher cannot assume people today are predisposed to accept what he says. Also, he competes today with so many influences on people's values.

Is the liturgy celebrated more poorly than in the past? I doubt it. Do you remember the 15-minute Masses for the dead?

Even laments that the quality of today's music does not compare with the glories of Gregorian chant are somewhat disingenuous. After all, chant was little heard in most services. "You Are Close to My Heart, Dearest Jesus" and "Good Night, Sweet Jesus" were far more prevalent.

THE PARISH faces considerable

## Family Role (from 9)

loneliness. Family will not absolve our guilt. Family will not quench our thirst for love. The form of our particular family makes little difference. What does matter is the openness with which we face our life together. What does matter is the freedom we give others to face their life as it develops for them. If a crisis exists in family life it is the crisis of our own inability to accept and accept responsibility for each other.

With greater wisdom and insight there also comes greater responsibility and larger risks. Family life is a vocation and a responsibility that cannot be taken lightly.

To live as family requires commitment, preparation, and continuous growth and learning. As families begin to discover that family is useless and to live its sacramental nature they are compelled, much as the apostles were at Pentecost to share their journey with, minister to, and pray with other families and those first responding to the call of family life. The signs are pointing to a new day for family life. From where I stand, I see family life in a dynamic growth process. A process which is producing great rewards for us all.

## The Story Hour

### A zeal

by Janaan Manternach

Saul sat in the front row of the large courtroom. His fiery eyes were fixed on the defendant, a young man about his own age, a man called Stephen.

Saul listened with growing anger as a witness after witness came forward to accuse Stephen. "This man is a follower of Jesus of Nazareth," said one.

"He speaks against Moses and the Temple," another swore.

"I myself heard him talk against God's law," insisted a third.

Saul could hardly contain himself. He was an expert in the law of God and a zealous defender of Moses and the Temple. Saul could not tolerate anyone who opposed these most sacred beliefs. It seemed Stephen was guilty of doing just that.

The high priest, who was to judge the case, stood up. "Have you heard the accusations against you?" he asked the defendant.

"Yes," Stephen answered. Then Stephen boldly accused his accusers: "But it is not I who am guilty. It is you and your followers. You claim to have God's law but you do not keep it. You claim to honor Moses and the prophets. They foretold the coming of the Just One, Jesus of Nazareth. Yet you put him to death, the very one God sent."

SAUL WAS furious. So was everyone else. They jumped to their feet. They put their hands over their ears so they would not hear another word against their most cherished beliefs. Shouting, they rushed at Stephen.

Saul was right with them as they pulled Stephen from the witness stand. They dragged him out of the courtroom into the street. Crowds of people joined them as they pulled their victim through the



# a deep personality

hat reason, isolated sentences or paragraphs just dangle in space. Only against the background of the entire letter do they take on meaning.

**PAUL'S LETTERS**, with the exception of the one to Philemon, were addressed to Christian communities. They were quite personal. They revealed and also were the products of his personality—and a complex personality he had. Saul was a Jew by birth, by religion and by culture.

9)

church. For, in such parishes it is possible to resist elitism, to resist the temptation to let the church simply endorse social trends toward individualism and secularism.

We still need movements that focus on particular aspects of Christian life. But the parish remains the most important form for church life today.

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His given name, Saul, was that of the first king of Israel, also of the tribe of Benjamin, and his mother tongue was the language of his people in the first century, Aramaic. Evidently trained in strict orthodoxy, Paul grew up to be an ardent Pharisee. (Philippians 3:5)

However, he was born in a city which rightfully boasted that it was a center of Greek culture: Tarsus, in the province of Cilicia, close to the Mediterranean in what is now southeastern Turkey. As a "citizen of . . . no mean city (Acts 21:39), Saul enjoyed the privileges of Roman citizenship (Acts 16:37) and reached manhood speaking not only Aramaic but also very fluent Greek.

If he was immersed in the cultural heritage of his own people, he also had an easy familiarity with the best in Graeco-Roman culture as well. Being bilingual and bicultural was an important factor in his personal development.

Not content with the level of religious education attainable in Tarsus, Saul went to Jerusalem while still a young man (just how young is hard to say). He attached

himself to a leading rabbi of the city, Gamaliel, and, as he puts it, "was educated strictly in the law of our fathers." (Acts 22:3)

The young Christian community was attracting a good deal of attention in Jerusalem, and when it caught Saul's attention it infuriated him. His words, as reported in Acts, leave no doubt about his reactions:

"Furthermore I persecuted this new way to the point of death. I arrested and imprisoned both men and women." (Acts 22:4) In addition, he was a more than willing witness to the stoning of the first Christian martyr, Stephen. (Acts 7:58)

**BILINGUAL**, bicultural, deeply religious, highly intelligent, pursuing advanced rabbinic studies—his personality grew. But the final, most influential ingredient was yet to be added. He refers to it with amazing simplicity in his letter to the Galatians:

"But the time came when he who had set me apart before I was born and called me by his favor chose to reveal his son to me, that I might spread among the Gentiles the good tidings concerning him." (Galatians 1:15-16)

Saul, the hater, the persecutor, became Paul, the lover, the apostle.

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## Questions for discussion

1. Having read Father Philip Murnion's article, discuss one reason why some people feel the parish is no longer adequate for people in a mobile society.
2. Why does Father Murnion feel the parish is still vital for Christians?
3. What does Father John Castelot mean by saying that St. Paul is both bicultural and bilingual? How does this affect Paul's epistles?
4. How do St. Paul's letters reveal his personality? What sort of a man was Paul, according to Father Castelot?
5. In what way is your own parish vital? How does your parish meet the needs of its people?
6. How could you help your parish continue to be vital?
7. In what ways does your family develop relationships with other families?
8. What meaning does your family give to your life?
9. If you could change some element of your family's life, what would you change? What action will you take today to help that change happen?

## Paul, angry young man

narrow Jerusalem streets. "Kill him," people shouted. "He is against Moses and the Temple. He deserves to die."

Outside the city gate, not far from the city wall, was the place of execution. They dragged Stephen to an open field full of large rocks. They tied his hands and feet. Then they backed away leaving Stephen standing all alone.

Those who were to throw the deadly stones at the condemned man took off their heavy cloaks and asked Saul to watch over them. Saul stood under a tree with cloaks stacked up at his feet. His whole body quivered with anger against Stephen. Saul shouted encouragement to the others to punish this enemy of God and religion.

Saul stood there with murder in his heart as the stones began to strike Stephen. He watched Stephen fall to his knees in pain. He heard Stephen praying aloud to Jesus.

For a moment Saul's sensitive heart went out to the suffering victim. But his whole being trembled with horror as he heard Stephen call Jesus "Lord." It seemed to Saul this went against belief in the God of Abraham, Isaac and Jacob.

**SAUL WAS** certain this man deserved to die because of his beliefs. For another brief moment, as he heard Stephen pray to the Lord to forgive his executioners, Saul's heart was touched. But in the end he felt little pity for Stephen.

The executioners picked up their cloaks and thanked Saul. Saul took one last look at the dead man. He determined then and there to use all his energy in searching out and persecuting others like Stephen.

Saul decided to defend God's law and Temple against these dangerous followers of Jesus of Nazareth. But, in the week's ahead, we'll see how Saul changed.

**Suggestions for Parents, Teachers and Young People using the Children's Story Hour for a Catechetical Moment**

### PROJECTS:

1. Search your mind and heart for ideas and beliefs that you feel strongly about. (For example, you might say you believe murder is wrong or that God is good.) Write your ideas and beliefs on paper. Take a second sheet of paper and record some ideas and beliefs that Saul felt strongly about. Does this help you understand Saul's behavior? Would you do anything to protect your beliefs?
2. Begin a scrapbook that contains stories about people who show what kind of individuals they are by the dramatic things they do. On the first pages of your scrapbook, put stories and pictures of people who seem to you to be like Saul and Stephen (perhaps people who have strong beliefs that cause them to do something). Daily newspapers, magazines and journals are sources of character portraits.

After reading the story "An angry young man," talk together about it. Questions like the following may guide your conversation.

### QUESTIONS:

- How were Stephen and Saul alike?
- Why was Saul upset with Stephen?
- How did Stephen try to defend himself?
- How did people react to Stephen's accusations?
- What part did Saul play in Stephen's execution?
- How did Stephen behave as he was being stoned?
- Following Stephen's death what did Saul resolve to do? Why?

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# St. Elizabeth Parish

Cambridge City, Indiana

Father John Luerman, *pastor*

by Fr. Thomas C. Widner

In about 1848 my great-great grandfather Samuel Widner arrived in Wayne county, Indiana, settling in Cambridge City. He was about 20 and he came apparently because he was a boatman on the Whitewater canal. His family, which he left in Butler county, Ohio, had been a family of boatmen.

On Christmas Eve 1848 he married Lucy Lester, whose father served periodically as the town marshal, and they began raising a family.

Samuel's career as a boatman ended early for the Whitewater canal began to fail even before he arrived. But he remained in Cambridge City until 1879.

Father Vincent Bacquelin had been visiting the small community since 1842 to spiritually nourish the Catholic laborers who helped build the canal. When Samuel Widner arrived, Father John Ryan, who resided at Richmond, was caring for the Catholic community. My great-great grandfather was not Catholic but I wonder if he ever happened across the priest as he ministered to the community there.

By 1850 the house in which Father Ryan had been offering Mass was converted into a church. Father Joseph O'Reilly became the first resident pastor in Cambridge City about 1864. In 1879 Father John B. Kelly, the fourth resident, moved the location of the church and built the present edifice.

On September 5, St. Elizabeth Parish celebrated the 100th anniversary of the dedication of its church.

Today the parish serves about 225 families throughout a number of towns in western Wayne county, eastern Henry county, and northern Fayette county, including Hagerstown, Milton, Dublin, Bentonville, Lewisville, and Pershing.

Father John Luerman, present pastor, has been in residence only since July. "The 100th anniversary has been a good

thing for me," he says, "because it's helped me very quickly to get to know a lot about the history of the parish."

Paul Seffrin is generally regarded as the parish's most knowledgeable historian. Other than the major changes which have occurred in the church building within the past 20 years, Seffrin's memory of other changes hinges on the mural of St. Elizabeth which once dominated the ceiling.

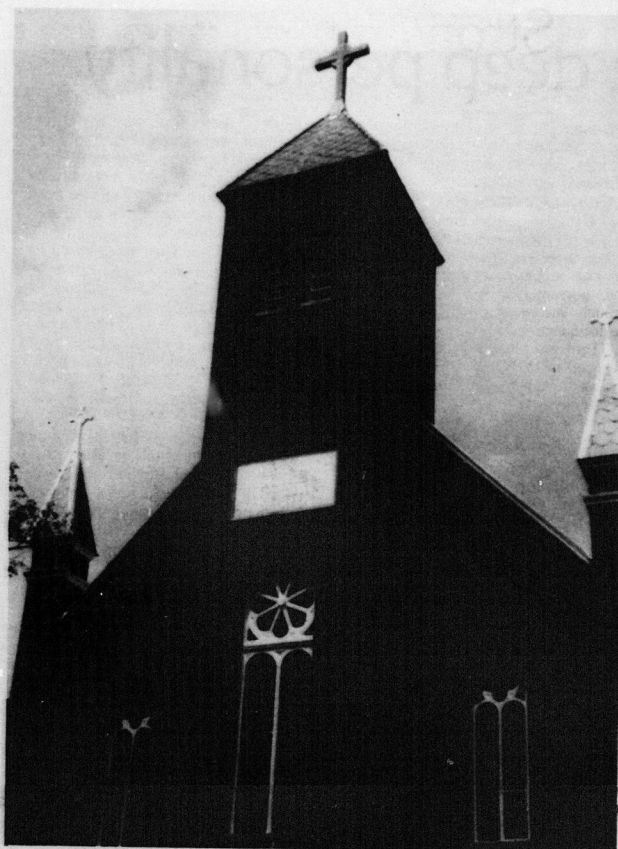
"It covered about half the ceiling over the nave toward the altar," he recalls. "I used to look at it when I sang in the choir about 1930. Sometime after that the trustees voted to paint it over. That was the depression and the parish could ill afford to fix a peeling and cracked mural. It needed repair but the cost of restoration was too expensive."

The original congregation was mostly Irish. But both Father Luerman and Seffrin agree that today few parishioners carry Irish backgrounds. The windows of the church are dominated with the names of early Irish contributors but a goodly number of the parishioners are now of German ancestry.

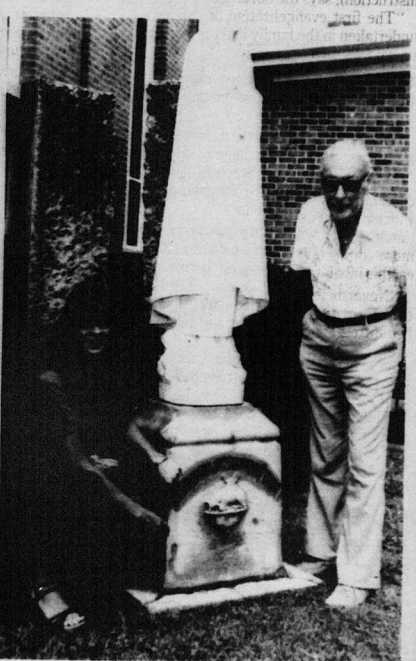
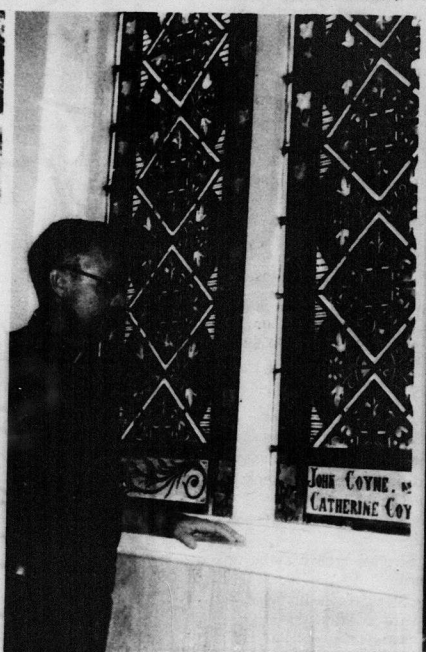
The parish's strengths, Father Luerman believes, lie "in the strong faith of the families. Since coming here I've seen that more than anything else. I'd like to capitalize on that and help people develop a strong loyalty to St. Elizabeth Parish."

Like a number of rural parishes, St. Elizabeth draws churchgoers from outside its small community. "There are a number of people who have just drifted away that I'd like to bring back," Father Luerman stated. A turnover of priests the last few years and the diversity of communities has somewhat resulted in a lessening of focus on the parish as a center of activity and faith.

A parish's strength rests on the faith of its people. That faith is strengthened by the leadership of its pastor. For Father Luerman and the people of St. Elizabeth the future is recognizably challenging.



**THE FIRST 100 YEARS**—The facade of St. Elizabeth Church is seen above. Below right, Jan Beachler, chairman of the Publicity Committee, and Paul Seffrin examine the base of a Marian statue in the church yard. The base is the only memory of the former Catholic cemetery in Cambridge City. At center, pastor Father John Luerman refers to the colorful windows of the church and some of the Irish names which dominate them. Top far left: what is now Greene Street was once the Whitewater canal; bottom far left: the Vinton House once served as the spot where travelers arriving by packet boat on the canal landed and stayed to eat and rest. (Photos by Father Thomas Widner)





# Strong family life needed, Synod document says

by Agostino Bono

A strong family life is needed for the sound functioning of civil society and the Catholic Church, according to the working document of the world Synod of Bishops which will begin meeting Sept. 26.

"The family contributes to the holiness of the whole church for within it are born new citizens through which the people of God pursues its sanctifying mission through succeeding generations," says the document.

"There is a close connection between the good of the family and that of the state. For each society fulfills a complementary role in advancing the person and the human community," it says.

The document, which is being circulated to synod delegates around the world, was made available to NC News Service in an English translation of the original Latin. The 118-page English version is titled after the theme of the synod, "Role of the Christian Family in the World of Today."

The document reaffirms traditional church teachings on the sacramentality of Christian marriage, the indissolubility of a validly contracted marriage, opposition to abortion and artificial contraception, the rights of parents to determine the education of their children and the family as the basic unit of society.

The document is an effort to stimulate reflection by synod members on these issues in relation to the social, economic, political and cultural changes occurring in modern society.

**THE DOCUMENT** was compiled from texts submitted by Eastern-Rite assemblies, bishops conferences, congregations of the Roman Curia and the Union of Religious Superiors General.

The theme of the 1980 synod is related to the previous synod themes of ministerial priesthood, justice in the world, evangelization and catechesis (religious instruction), says the document.

"The first evangelization of children is undertaken in the family and the same can be said of further education in the faith. Education in justice, so urgent to the Christians of our time, devolves on the family as the primary cell of society. And nowhere can be found an agency better than the Christian family to foster priestly and religious vocations," it adds.

One of the major characteristics of contemporary society is the swift advances in science and technology, "making life easier and to some degree more comfortable for the vast majority of earth's inhabitants," it says.

"Nevertheless, even if the technological transformation of resources has doubtless benefitted many families all the world over, it has at the same time been a great source of disappointment to others who have not yet obtained a share of those benefits and are even now held back in their struggle toward equality, security of life and a modicum of comfort," it adds.

"Advances made in agricultural technology have indeed supplied a greater availability of food and improved diet; yet, inadequate distribution of alimentary resources and the lack of help given to developing nations toward further and wider use of new methods result in countless families within those nations, and especially the children of those families, being condemned to work on an



inadequate diet and the very uncertainty of being fed," the document says.

"Advances in medicine and a more efficacious treatment of sickness have resulted in the eradication of many death-bringing and maiming diseases; but outside the more populous cities access to medical services and hospitals is not easy," it adds.

**REGARDING** the worldwide migratory flow to urban centers, "a universal shortfall in the number of homes suited to the specific needs of family life seems to be a universal phenomenon; and yet unsatisfactory lodging is harmful to the very stability of the family," it says.

An unstable world economic situation is also detrimental to family life, says the document.

"The increasing prices and decreasing availability of oil, a rise in the rate of inflation and in the number of unemployed, the huge sums invested in armaments have begotten economic instability all the world over and diminished man's sense of security," it says.

Families know "that inflation reduces the value of their income, that the price of necessities is continually rising, that lesser opportunities for work are a threat to their future, that they are less and less able to command their own economic salvation," it adds.

"Simultaneously the powers of materialism and communism are making greater and greater claims and generating greater frustration each time such demands are not satisfied," it says.

Regarding contemporary sexual mores, the document says:

"Nevertheless one result of the present upheaval in the domain of sexuality is the

separation of the sexual act from conjugal love and from its proper place in marriage."

"Homosexuality and recourse to the sexual faculty before or outside wedlock are attempts to reduce the sexual function to self-satisfaction purely and simply."

**THE DOCUMENT** also criticizes common-law arrangements, but says

these are often influenced by "social conditions which are not a solid enough prop for the essence of family life; among such conditions let us reckon a distance between home and place of work, having dormitories for workers coming from the country, and as well the attempt by women to obtain the freedom which at a time was reserved for men only."

"Not all unions contracted outside matrimony signify an outright denial of the good points of Christian marriage—those consisting in unity, fidelity, permanence, procreation," it says.

Couples who engage in trial marriages "should be instructed and assisted gradually and compassionately to fully comply with the laws of the Lord and the church," it adds. "They should not be separated from communion with the church and fraternal solidarity with the Christian faithful."

Regarding birth control, the document criticized governments' policies and programs aimed at persuading parents to limit the number of their children through "compulsory use of contraception, sterilization and abortion."

"Such laws and regulations, however, violate human dignity and are in contradiction of the teachings of the church which stipulate that decisions on the size of the family and on the rate of procreation belong to the parents and should not be the prerogative of public authority," it says. It also asks "whether stricter programs of population control are the appropriate answer" to social problems.

The document reiterates the church's teaching that use of artificial means of contraception is morally illicit.

**REGARDING** divorce, the document restates the indissolubility of a sacramental union and laments the rise in divorces. It says:

"Statistical studies of the United Nations show divorces slowly rising from the year 1957 and then rapidly doubling after the year 1970."

"Divorce is undoubtedly noxious to children for, even though divorce can

(See FAMILY on page 16)

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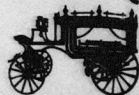
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# the Active List

Sept. 5.

The First Friday nocturnal adoration will be held at Holy Spirit Chapel, Indianapolis, from 9 p.m. Friday to 6 a.m. Saturday. Neighboring parishioners are invited.

\*\*\*

The Indianapolis Cursillo Community will sponsor an Ultreya at 7:30 p.m. at St. Thomas Aquinas Church. All interested persons are invited.

Sept. 5, 6

The annual Oktoberfest at German Park, 8600 S. Meridian St., Indianapolis, is a family affair with entertainment throughout the day for all ages. The event, with plenty of food is sponsored by the German American Klub. An ad in today's *Criterion* gives details.

Sept. 6

The Fifth Wheelers are meeting at 1525 E. Riverside Dr., Indianapolis, at 8 p.m. All married couples are welcome.

\*\*\*

A rummage sale and flea market will be held at Holy Trinity parish, 902 N. Holmes, Indianapolis, from 9 a.m. to 4 p.m.

Sept. 7

John Michael Talbot, noted guitarist, will present a concert at Immaculate Heart parish, Indianapolis, immediately following the 9:30 a.m. Mass.

\*\*\*

The Ultreya held monthly at Holy Cross parish hall, Indianapolis, has been canceled this month because of the citywide Cursillo campout this weekend.

Sept. 8

Marian College is offering a sign language class every Monday and Wednesday through Dec. 17 from 6:30 to 7:20 p.m. For information contact the registrar at the college, 317-924-3291.

Sept. 9

"Facts of Change," the Mature Living Seminars at Marian College are designed for senior citizens. The series will be held on eight consecutive Tuesdays from 10 a.m. to 2 p.m. The program will be repeated on Thursdays beginning Sept. 11 in shortened form from 12:30 to 1:30 p.m. at the Salvation Army, 234 E. Michigan St., Indianapolis.

\*\*\*

Mother Theodore Circle, Daughters of Isabella, will meet at the K of C Hall, 13th and N. Delaware, Indianapolis, at 6 p.m.

\*\*\*

An initial informational meeting for separated, divorced and remarried Catholics (SDRC) will be held at St. Mary School, North Vernon, for interested persons in that area. Joanna Dunn will be the information leader.

Sept. 9-10

Separated, divorced and remarried Catholics have meetings scheduled at 7:30 p.m. at the following Indianapolis locations: Sept. 9: Our Lady of Grace Center, Beech Grove; Sept. 10: teachers' lounge at St. Simon School; St. Thomas Aquinas rectory, 46th and Illinois; and St. Gabriel School, 6000 W. 34th St.

\*\*\*

Two programs are scheduled at Fatima Retreat House, Indianapolis. Leisure Day under the direction of Mrs. Therese Maxwell will be on Sept. 9 and Over-50 Day of Recollection will be conducted by Father Donald Schneider on Sept. 10.

Sept. 9-25

A successful living course that covers six major areas of anyone's life will be held on Tuesday and Thursday evenings at 7:30 p.m. at Alverno Center, 8140 Spring Mill Road, Indianapolis. Call 317-257-7338 for information.

Sept. 10

A luncheon at 11:30 a.m. will be served at St. Mark parish hall, Indianapolis, followed by card games at 12:30 p.m. All are welcome.

\*\*\*

The Guild of St. Augustine Home for the Aged will have its first meeting of the year at Meridian Hills Country Club. Cocktails will be served at 11:30 followed by a noon luncheon. Mrs. John W. Harvey, president, will preside.

Sept. 11

United Catholic Singles' Club (ages 35-65) will have a dinner meeting at the Fatima Council K of C, 1313 S. Post Road, Indianapolis, at 7 p.m. Reservations requested by Tuesday, Sept. 9. Call 542-9348 or 546-1569.

## St. Vincent's offers Medicare information

St. Vincent Hospital and Health Care Center, Indianapolis, is offering a new program to help individuals better understand Medicare procedures and regulations.

Called "Stretch Your Social Security: A Seminar About Medicare Benefits," the program will be offered as a two-session seminar. The seminar will be conducted on Sept. 22 and 24 and repeated on Sept. 29 and 30 at St. Vincent's. The seminar will also be presented at St. Vincent Wellness Center, 622 S. Range Line Road, Carmel, on October 6 and 8 and again on October 28 and 30. All sessions will be conducted from 7 to 9 p.m.

Individuals who attend will learn terms used by Medicare, how to complete and submit Medicare and supplemental forms for reimbursement, how to construct a simple recording and filing system for Medicare records, and how to use community resources for

gaining additional assistance with Medicare as laws and benefits change.

Fee for the program is \$2.50 per person, and registration must be received at least three days before the seminar. Interested individuals may register by calling the St. Vincent Wellness Center at 846-7037. Groups also may schedule the seminar at other locations by calling the center.

Sept. 12-14

A spirituality and fellowship weekend for separated and divorced persons will be held at Alverno Center, Indianapolis. Call 317-257-7338 for details.

\*\*\*

Father Rip Collins will conduct a serenity retreat at Fatima Retreat House, Indianapolis. Call 317-545-7681 for complete information.

Sept. 14

The Indianapolis area Pre-Cana Conference will be held from 12:30 to 6 p.m. at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove. Pre-registration is required by calling 317-634-1913.

\*\*\*

The annual fall festival at St. Mary parish, Rushville, will feature chicken and ham dinners, games and entertainment. Serving begins at 11 a.m. The festival ad appears in today's paper.

Sept. 19-21

A Tobit weekend for couples preparing for marriage will be held at Alverno Center, 8140 Spring Mill Road, Indianapolis. The weekend commences at 7:30 p.m. Friday and concludes at 3 p.m. Sunday. Call 317-257-7338 for information.

Sept. 20

A conference for separated, divorced or remarried Catholics will be held at Our Lady Grace Center, 1402 Southern Ave., Beech Grove, from 9 a.m. to 4 p.m. Father Jim Young, founder and chaplain SDRC, will direct the day conference. For advance registration (\$2) send check to Ms. Alma Mocas, 4625 N. Keewood, Indianapolis, IN 46220. Registration at the door is \$4.

## Socials

MONDAY: St. Ann, 6:30 p.m. Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius Council 3433, 7 p.m.; Ronca High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Road, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philomena parish hall, 3 p.m.

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# Journalists react to Episcopal priest issue

Have the American bishops opened a "can of bonbons" or a "can of worms" in agreeing to study admitting married Episcopal priests to the U.S. Catholic Church's ordained ministry?

That's the question editor Robert L. Johnston posed in *The Catholic Review*, Baltimore archdiocesan newspaper. "It may take a while to sort out the pluses and minuses," he said in his editorial.

"The chips are in the air," is how editor Dan Morris of the Oakland, Calif., *Catholic Voice*, the Oakland Diocese's newspaper, described the decision, adding that "the action creates for the time being more questions than it answers."

However, he said, the action "is as courageous as it is apparently complex and certainly confusing."

It is courageous on two levels, he noted, "allowing for a married clergy to function in the U.S. and allowing entire congregations to enter and maintain elements of their own religious heritage."

He said courage also has to be one of the words to describe the Vatican's approval of the bishops' decision, since some might interpret the move as a raid on Episcopal news.

"The U.S. bishops' conference and the Vatican are undoubtedly aware of this and yet are willing to let the chips fall where they might in an effort to respond to Episcopalians seeking communion with the See of Peter."

**MORRIS SAID** the action will be seen as a trial balloon on the celibacy issue and "whether intended or not—the decision cannot help but be felt in some quarters as a stinging slap in the face to priests who in good conscience have asked to leave active ministry."

The president of the National Conference of Catholic Bishops, Archbishop John Quinn of San Francisco, "truly hit the nail on the head when he told reporters that any great stride forward can anticipate pain and resistance," Morris concluded.

In the *Catholic Review* Johnston noted that the action reopens the question of the

validity of Anglican orders and of obligatory versus optional celibacy.

Also, he said, "the bishops seem to be attracting men (not women) who are disenchanted with their lot in the Episcopal Church mainly as a result of significant changes in ministerial tradition (the ordination of women) and liturgical practice (revision in the Book of Common Prayer).

"How, some have asked, will they react to changes now taking place in Roman Catholic traditions and practices? Will the church end up with 'dissidents' who may eventually join dissident Archbishop Marcel Lefebvre?"

**HOWEVER**, it is possible in the long run that the bishops' initiation may produce a fruitful, ecumenical harvest, Johnston said.

Msgr. John Foley, editor of the Philadelphia *Catholic Standard and Times*, said the provision is far less revolutionary than it might seem. He cited other cases of married Orthodox or Anglican priests being admitted to the Catholic priesthood, although they did not minister in the United States.

Msgr. Foley said the situation of a married Episcopalian clergyman who wishes to enter the Catholic priesthood is far different from the situation of a Catholic priest who has left the ministry in order to marry and wishes to become active in the priesthood again.

"In the first case, no promise of celibacy had ever been made; in the second case there was such a promise, therefore, the cases are in no way parallel . . .

"The understanding of the church for a man who has served God as a married clergyman and who wishes to continue that service in the Catholic Church without abandoning his family responsibilities is commendable, while the insistence of the church that those who make a free promise of celibacy before ordination honor that commitment if they are to remain active in the priesthood is both understandable and necessary."

Robert O'Steen, editor of the *Miami*

*Voice*, the newspaper of the Miami Archdiocese, commented that many Episcopalians may have grown up unaware of the Catholic Church or perhaps even in an anti-Catholic atmosphere. But now, he said, "looking more carefully at the very origins of the Christian faith," some have felt called to serve God in the Catholic ministry.

Father Joseph Vetter, *North Carolina Catholic* editor, expressed concern that their motivations might be less noble.

"Making exceptions for people who are unhappy with the Episcopal Church would be a dangerous and regrettable decision," he said. "If a person cannot accept the policy approved by the Episcopal Church, it is likely that some Roman Catholic decisions will later be viewed as unacceptable. We have enough disgruntled Catholics already."

**HE PRAISED** the bishops' conference for the recommendation and commended Pope John Paul II for having the courage to say yes.

Father Vetter called on people to pray to the Holy Spirit to "move our leaders to take action which will heal rather than open wounds; which will open new doors through which more people of faith can approach the kingdom of God together."

The *St. Cloud (Minn.) Visitor*, in an

unsigned editorial, called the development a major one and said "a real union seems to be shaping among sister churches, that is, the Anglican and Roman Catholic."

*The Florida Catholic*, the newspaper of the Dioceses of Orlando and St. Petersburg, welcomed the new development because it "may be the first concrete step toward unity between our two churches."

**"MOREOVER**, as these men minister as married priests, we will have an opportunity to observe first hand how a married clergy will work in the Western Catholic Church."

Kathleen M. Graham, editor of *The Dialog*, the Wilmington, Del., diocesan newspaper, however, called the NCCB decision "inappropriate at this time."

"There are problems in our own church which have yet to be addressed. There are persons waiting for answers to complex questions. And our internal difficulties will increase if the bishops' overture to the Episcopalians is regarded as a priority over other pressing matters," she said.

She cited the questions of laicization and dispensation from celibacy, optional celibacy, women priests, ecumenical relations and the problem for Catholics who may be reluctant to face yet one more change.

"The shepherds of the Roman Catholic Church must first tend to their own sheep before they open the pasture gates and begin to expand the flock," she said.

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## CHD gives \$6-million in grants to varied self-help projects

WASHINGTON—The Campaign for Human Development (CHD), the U.S. Catholic Church's anti-poverty and justice education program, has awarded almost \$6 million in grants and loans to self-help projects around the country, according to Bishop Thomas C. Kelly, general secretary of the National Conference of Catholic Bishops.

In all, a total of \$5,714,000 in 140 grants and \$283,866 in six loans was approved. The amount brings to more than \$55 million the amount CHD has awarded to more than 1,500 self-help projects in its 10-year history.

The 1980 funds will be used by a multi-racial community organization in California, an Iroquois agricultural production cooperative in Wisconsin, a Connecticut group advocating neighborhood economic rights, a voter registration program in Texas, a low-income housing project in Florida and similar activities.

The campaign is financed through an annual collection in Catholic churches throughout the nation. The collection is

conducted on the Sunday preceding Thanksgiving. Three-fourths of the amount raised by a diocese is allocated to the national CHD office, while the remaining 25% is used for local self-help projects.

Established by the Catholic bishops of the United States, the Campaign for Human Development exemplifies the church's commitment to the victims of poverty, neglect and institutional discrimination, Bishop Kelly said.

"The Campaign for Human Development conclusively demonstrates that people can change things," he said. "I think it's important to note that the campaign—or the Catholic Church—does not create the solutions to problems of social justice. It provides the tools and the seed money for people to find their own solutions."

In addition to its funding program, CHD provides information and educational and broadcasting materials designed to increase awareness of poverty and injustice.

# Family (from 13)

legally terminate a marriage, it cannot minimize and often does not terminate the necessary bond between parents and children," it adds.

"Divorces are fewer between spouses of the same faith and when there is a strong sense of religious duty, the marriage is all the more stable," it says.

On abortion, the document says, according to Catholic doctrine, "no direct destruction of the life of the fetus is permitted for any moral reason after conception of life."

"In the last decade 33 nations of the free world have abandoned their hitherto severe laws concerning abortion. Almost 40% of the people of the world live in cities where abortion can be had on demand alone," it says.

Regarding sex in marriage, the document follows the positions outlined since last September by Pope John Paul II in a series of general audience talks. The pope and the document refer to the "conjugal meaning of the body" as expressed through marital union. The document says:

"THE DUALITY of sex is given in the service of fecundity: 'Increase and multiply and fill the earth' (Genesis 1, 28). Thus the pair of the marriage couple are inserted into human history and into

salvation history."

"Sexuality is seen as a gift of God and a fruit of the Holy Spirit thanks to which intimate communication and nuptial sharing are expressed by the couple."

"Sexuality must be educated and subjected to discipline, not only in order that the couple may know what is not permitted—and this must needs be clearly indicated in our 'permissive' society—but especially so that they may know how not to waste their whole married life in repetitiveness instead of making it meaningful with a sexuality that truly signifies loving self-donation day by day, so that personhood is fulfilled and unity made human in the use of sexuality."

Regarding women's liberation, the document says that "for Christians the dignity of Mary is the norm for the dignity of womanhood" and "the dignity of woman in matrimony and in the family is commensurate with the self-giving of Mary and grows with it." The document adds:

"The dignity of woman is evident from her being a human person and the daughter of God. Her dignity is therefore the same as that of the man."

"She is a 'human feminine being' (the supreme pontiff himself says) of the same dignity as man in civil and in ecclesial society alike."

"Liberation therefore does not consist in woman being egotistically wrapped up in herself or in emulating man but in increasing her own and genuine femininity."

REGARDING pastoral problems, the document sees a need for the church to expand marriage preparation programs and family counseling.

"Experience shows that in cases of marriages faced with difficulties, the temptation to divorce can be avoided if timely help and advice of competent people is available," it says.

Families are warned "that life's goals cannot be narrowed down to acquiring material things; 'Avidity for consumer goods leads to seeking one's own interest and thus weakening the bonds of the family,'" it says.

The document adds that "biological reproduction is not the only form of fecundity" in marriage.

"The Christian family is really not less fecund when it cares for children who are abandoned, orphaned, less well endowed by nature (the so-called 'handicapped') and when it adopts and provides them with the solace of love and the solicitude of a father's and mother's heart," it says.

Regarding mixed marriages, the document says:

"While it recognizes that mixed marriage is not the ordinary way to achieve Christian unity, the Catholic Church revised its laws concerning mixed

marriage in 1970 (motu proprio "Matrimonia Mixta," March 31, 1970) so that it could demonstrate that the divine law concerning the fidelity to the Catholic faith should be observed and at the same time show that its pastoral practice is in harmony with the ecumenical movement."

Regarding education, parents "have an inalienable right to choose freely a school that is able to satisfy their aspirations and those of their children," says the document. Parents are complemented in this function by the "resources of the church, state and of other institutions of society."

BECAUSE THE family is the basic unit of society, "The Synod of Bishops intends to defend the rights of the family and to strongly urge all men of good will to defend the family against those intrusions of the state which truly prove to be unjust," says the document.

The family also has a key role in helping solve economic and social problems and "is called to give attention to building a new international economic order especially by its educating influence which may better foreshadow justice and peace in the world," says the document.

The new international economic order is a reference to a United Nations-led effort to decrease the economic gap between rich and poor countries. The effort has been supported by Popes Paul VI and John Paul II.

## Remember them

† AMRHEIN, Martha E., 85, St. Mary Greensburg, Aug. 18. Mother of Betty Best, Mary Hulman, Janet Hodson, George, Robert and Earl Amrhein; sister of Bill Pickett.

† BOND, Dr. Virginia (Peggy), St. Michael, Indianapolis, Aug. 26.

Wife of Dr. William H.; mother of Roy, James, Robert and Linda; sister of Frank King.

† BRINKWORTH, Helen G., 81, St. Christopher, Indianapolis, Sept. 3. Mother of Helen L. Hurt.

† BURKE, Delia V., SS. Peter and Paul Cathedral, Indianapolis, Aug. 27. Aunt of Thomas Fallon.

† CHAMBERLIN, Cecil O. (Pet) 78, St. Jude, Indianapolis, Aug. 29. Husband of Rosemary; father of Benedictine Father Gregory Chamberlin, Maureen, Floyd and Elvan.

† CHAMBERS, Theresa M.,

73, St. Christopher, Speedway, Aug. 26. Wife of Charles; mother of Betty Esamann, Patricia Myrvola, Charles and Mack.

† FAHEY, Patricia, 18, St. Anthony, Clarksville, Aug. 27. Daughter of Mr. and Mrs. Elmer Fautz; sister of Jane Spalding, Linda Grosshans, Mary, Martha, Russell J., Peter, Stephen and Joseph Fahey; granddaughter of Hattie Fahey and Josephine Fautz.

† FALETIC, Anthony L., Holy Name, Beech Grove, Sept. 2. Husband of Ethel; brother of Stephana Cress, Mary Bolman and Louise Kogean.

† FLICK, Edna Irene, 80, St. James, Indianapolis, Sept. 2. Nieces and nephews survive.

† GAVIN, William Raymond, Holy Name, Beech Grove. Husband of Viola; father of Rosalind Becker; brother of Martha Marie Curd.

† GUELDEN, Theresa, 91, Sacred Heart, Indianapolis, Aug. 26. Mother of Mary Pulsifer and Katherine Williams.

† HENNESSY, Richard M., St. Luke, Indianapolis, Aug. 29. Father of Mrs. William L. Fortune.

† HERBERTZ, Urban J. (Shavey), Holy Name, Beech Grove, Aug. 27. Husband of Helen; father of Suzanne Click, Linda Livingston, Carol Reynolds, Albert, Don, Joseph and Michael Herbertz; brother of Freda Carl and Gertrude Jaroinski.

† HULL, Norman C., 17, Holy

Name, Beech Grove, Aug. 29. Son of John and Ronelle Hull; brother of Jonica Fisher, Laurelle Reel, Rosalene and Laurence; grandson of Mr. and Mrs. Jess Hull and Mrs. Laurene McCoy.

† JOHNSON, Bernice M., 71, Christ the King, Indianapolis, Aug. 27. Mother of Julie Gaughan.

† LAMPING, Elmer J., 81, St. Lawrence, Lawrenceburg, Aug. 16. Husband of Virginia; father of Mary Jane Wolfangle and Paul Lamping; brother of Stella Klopp.

† MILLER, Mary E., 88, St. Joan of Arc, Indianapolis, Aug. 30. Aunt of Harold E. Miller.

† NIMZ, John F. (Jack), 60, St. James, Indianapolis, Aug. 30. Husband of Annette; father of Ann Lou-

ise Wilber, Patricia, Janet, Michael, John II, David and Mary.

† O'BRIEN, Mary Cathy, 88, St. Joseph, Terre Haute, Aug. 26. Aunt of Donald, Edward and Daniel O'Brien.

† RICE, Herman F. Sr., 71, St. Mary-of-the-Woods Village Church, Aug. 27. Husband of Emma; father of Julia Founds and Herman Jr.; brother of Dorothy Wrin, Margerite Klein, Helen Henderson and James.

† STRODTMAN, Robert Joseph, 17, St. Monica, Indianapolis, Aug. 27. Son of Donald and Portia Strodtman; brother of Gary, Edward, Linda and Paul Strodtman of Mr. and Mrs. Edward R. Off and Mrs. Delia Strodtman.

## Sister Marie Cronin

ST. MARY OF THE WOODS, Ind.—Sister Marie Agnes Cronin, a Sister of

Providence, died in the sisters' infirmary here on Aug. 21. The funeral liturgy was held on Saturday, Aug. 23.

The former Catherine Marie Cronin was born June 3, 1890, in Chelsea, Mass. and during her years in the Congregation of the Sisters of Providence she taught school in Indiana, Illinois, Washington, D.C. and in Massachusetts.

Included in her Indianapolis Archdiocesan assignments were St. Agnes Academy, St. Anthony, St. Joan of Arc and Holy Cross Schools, Indianapolis and St. Mary in Aurora.

Nieces and nephews survive.


## Sister Adelmia Schroeder

OLDENBURG, Ind.—The Mass of Christian Burial for Franciscan Sister M. Adelmia Schroeder, 84, was held at the Franciscan motherhouse here on Aug. 27. She died Aug. 24.

During her 65 years as a member of the Oldenburg community, Sister Adelmia taught in both elementary

and secondary schools in Indiana, Ohio and Missouri including St. Mary, New Albany; Annunciation, Brazil; Immaculate Conception Academy, Oldenburg; Little Flower, St. Bridget and St. Frances de Sales, all in Indianapolis.

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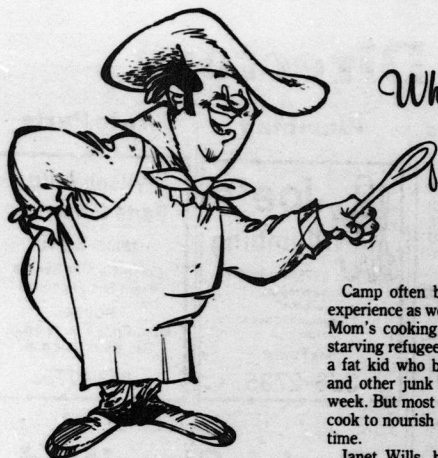
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by Cynthia Dewes

Summer camp is an oasis in the middle or tail-end of a boring summer vacation. It may cause heat rash, home sickness, poison ivy and sweating a lot. But to the youthful camper it also means new friends, crawdads in the creek, riding a horse, "bug juice," and camping outside overnight.

## What's Cookin'?

# CYO camp cook feeds hungry youngsters with these recipes

Camp often becomes a great learning experience as well. The child who picks at Mom's cooking at home may eat like a starving refugee at camp. There is always a fat kid who brings a store of twinkies and other junk food to sustain life for a week. But most campers rely on the camp cook to nourish and delight them at mealtime.

Janet Wills, head cook at CYO Camp Christina this summer, meets this challenge with good will and hard work. Janet says that a small camp like Christina offers a family-like atmosphere, making the job easier. Things are more relaxed, the staff can get to know the campers, and if there are complaints, they are heard (although peanut butter and jelly are always available for the unadventurous).

According to Janet and her helper,

Evelyn Engle, the favorite foods of campers are also the easiest to make in large quantities: hot dogs, French fries, hamburgers, pizza, tacos, French toast and homemade bread.

As fall arrives, such foods can be the perfect foil for a cool crisp day. Here is Janet's recipe for Taco Shells.

### Taco Shells

6 c. flour 1 1/2 tsp. salt  
1 tsp. baking powder  
1 c. vegetable shortening

Mix flour, baking powder and salt. Add shortening and mix until crumbly. Add enough water to make a stiff dough. Roll out on floured surface into 6" circles. Roll very thin. Fry in a dry skillet on medium heat until slightly browned.

Campers sometimes become confused in their enthusiasm—one boy who had just eaten French toast exclaimed, "These are the best pancakes I've ever had!"

Children need a lot of energy, so camp cooking means serving high calorie foods. This is a day's sample menu at camp:

### Breakfast

Biscuits with sausage gravy/  
Oranges/Cereal/Milk

### Lunch

Pizza/Fruit Cocktail/Kool-Aid (alias bug juice)

### Snacks

Marshmallow Treats/Popcorn

### Supper

Sloppy Joes/Corn/Tossed Salad/  
Peaches/Milk/Iced Tea

Once when the cooks decided to make pizza for supper and found they had no yeast, they settled for baking powder crusts. Expecting the worst, the cooks received a standing ovation and a plea to make more mistakes. Here is one more example of camp cooking at its best:

### Oatmeal Brownies

Mix in order:

4 c. melted butter  
8 c. sugar  
16 well beaten eggs  
2 tbsp. plus 2 tsp. vanilla  
4 c. sifted flour  
1 tbsp. plus 1 tsp. baking powder  
1 tbsp. plus 1 tsp. salt  
8 c. oats

Spread in well greased pan and bake at 350° for 30 minutes. (this could be baked)

## Cornucopia

# Used clothing comes out of the closet

by Alice Dailey

What kind of enterprise is it that keeps cropping up more and more often? Booze stores? No, but they try hard. Loan companies? They're a close second. What seem to be leading the procession are Thrift Shops. They've burgeoned to where you meet one of them at almost every corner. Although everything from lamps to lumps (in sofas and chairs) is offered, the bulk of their wares is clothing; apparel. Used clothing has, if you'll pardon the expression, come out of the closet.

While rummaging through rummage is now considered highly respectable, the management of these establishments shudder to label their places anything so bourgeois as "second hand stores." Instead, they're known variously as Salvage Shoppes, Nearly New, Next to New,

Trash to Treasures, and even Bargain Boutiques.

While much of the stuff is too new to be antique, on the other hand, it may be too old to be chic. However, it's fun to browse for a blouse, or mess with a dress that has possibilities. Some offerings may have ring around the collar or worse, and may be permeated with scent d'sweat. But others are clean as a soupbone at a doggie picnic. I read somewhere that even Jacqueline Kennedy has been known to frequent such stores. Shopping, no doubt, for the one Halston or Givenchy she doesn't already own.

One question the shopper may ask himself/herself/oneself, "what if I meet the donor of this thing?" Happily, the chances are slim, but . . . a friend said to me, "I'd buy this green dress if I thought I could get that stain out." Only a cad would have revealed that if the stain had been removable the dress would still be hanging in my closet and not on a salvage rack.

If you're touchy about being recognized shopping for used but useables, you might

say airily: "Oh, I was in the neighborhood and, stopped out of curiosity." Or, "I'm shopping for a poor family." No one will believe you, but you can try. After all, thrift stores are merely glorified garage sales.

Now then, before everyone starts sizing up my apparel with a "did she or didn't she?" look, let me hasten to add that I also shop for first runs.

Listen, if thrift shops are good enough for Jackie Kennedy with her seven-digit bank balance, who are we to snub them?

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## TV Programming

## Kids learning to be 'critical' viewers

According to a 1979 Nielsen rating, children spend more than 20 hours a week, almost one full day out of every seven, watching a television set. Entirely too much, most of us would agree. But there are others who suggest that our children are not watching enough—that is, not watching critically enough.

The operative word here is "critically" or being consciously aware and able to evaluate what is being seen. Like anything else, critical viewing is a skill to be learned and sharpened with experience, informed by the values of the home and supported by classroom study.

Teaching visual literacy, as educators sometimes refer to this approach, is already part of the curriculum in some schools. It is still a relatively new area, however, with a need for developing better study materials and more effective teaching methods.

One group that has been working on the problem for the past two years is the Critical Viewing Project, which is supported by public television's WNET-New York under a grant from the U.S. Department of Education.

DURING the summer the project conducted 45 workshops for educators, librarians and community leaders in 30 cities around the country. The project also has prepared and nationally tested a workbook for the middle grades, "Critical Television Viewing," published by the Cambridge Book Co. in time for

use during the 1980 fall semester.

The project's director, Debbi Bilowit, said in an interview, "Most television study materials are either content guides for specific programs or general guidelines for value clarification of one kind or another. Our own approach is to deal with

the generic skills needed to analyze and evaluate any television program."

"Just as in reading a book," Ms. Bilowit continued, "so too in watching a TV program one must learn to think about such story elements as character, setting, plot, conflict and theme. The screen presentation adds other aspects to consider, such as costume, casting, special effects and music."

The project's approach in this is to maintain a non-judgmental attitude about program values and quality. Said Ms. Bilowit, "The aim is to enable the youngsters to make their own judgments about the worth of what they watch and to be able to explain the reasons why."

Such reluctance with

regard to the absolutes of art and morality is understandable in relation to this age level and the requirements of a pluralistic society. But Ms. Bilowit makes the case that after a generation of scholarly studies and psychological testing we still know relatively little about what children get from their screen experiences and how it affects them.

She suspects that the main problem with some studies is that they are based upon adult criteria and their negative expectations. Her experience indicates that children see things in programs that are a lot different from what adults see.

Giving an example, Ms. Bilowit referred to "The Rockford Files," an action series some commentators have condemned for teaching that violence solves problems. Instead, she found that kids most often rated it high for showing such pro-social messages as "fathers and sons should get along" and "people should help one another."

Or consider a commercial to convince viewers that a particular table item is better than another brand. Kids who saw this commercial, according to Ms. Bilowit, were not concerned about the product but about the role of the wife in serving her husband.

Parents know how difficult it is to talk to their offspring about a television program. But on the phone with a friend, there is no such reticence. Rather than a generation gap, Ms. Bilowit is sure that this is basically a language gap, a lack of vocabulary in verbalizing a visual experience in other than terms of feeling.

The WNET Critical Viewing Project is pragmatic rather than theoretical, realizing it has to start with basics in turning a passive viewer into an active one who is aware of what is good about a program and is able to discuss the reasons.

ADULTS often take the point of view that children should watch certain programs because, like spinach, it is good for them. Instead of prejudging what kids ought to watch, Ms. Bilowit believes, adults should realize that children, like the rest of us, mainly watch TV to relax and that even mediocre entertainment can be the stepping stone to something better.

In the next few months, the project will prepare an eight-page family guide providing simple, practical ideas for parents to use in stimulating home discussions of television programs.

Further information about the guide is available from Debbi Bilowit, Critical Viewing Project Director, WNET-13, 356 W. 58th St., New York, N.Y. 10019. For other information about the project and its activities in your own community contact the education department of your local PBS station.

## 'Bean Sprouts' a must for kids' viewing

As the networks begin their new season Sept. 14 with a burst of blockbuster movies and expensive specials, public television offers something entirely different, a genuinely entertaining and rewarding series for the family. Lest it be lost amid all next week's network hoopla, mark down on your children's calendar "Bean Sprouts," a five-part, half-hour series, airing Monday-Friday, Sept. 15-19, at 8:30 a.m. (EST) and/or 3 p.m. (EST) on PBS.

The "Bean Sprouts" is about a group of eight-to-12-year-old Chinese-Americans and their inner-city, ethnically diverse school chums. Part documentary and part drama, each program consists of short sequences devoted to such themes as personal identity, ethnic differences, family relations and school problems.

Shot in San Francisco's Chinatown with the cooperation of its residents, the programs are warm and affectionate rather than heavy and didactic. Showing kids just being themselves in situations that are natural and unforced, producer-director Loni Ding has filmed an experience rather than a lecture on appreciating one's own cultural heritage and that of others.

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## TV Programs of Note

Sunday, Sept. 7, 9-11 p.m. (EST) (NBC) "The Second Annual Emmy Awards." The television industry honors last season's best programs and performances in this live coverage from Pasadena Civic Auditorium, an event which may have a somewhat somber tone if the Screen Actors Guild is still on strike.

Monday, Sept. 8, 8-9 p.m. (EST) (PBS) "Five Presidents on the Presidency." Using footage from the CBS archives of interviews with Presidents Truman, Eisenhower, Kennedy, Johnson and Nixon, the program focuses on

how each regarded the responsibilities, influence and power of the office.

Wednesday, Sept. 10, 10:30-11 p.m. (EST) (PBS) "Werner Herzog and the Making of Nosferatu." In showing a leading German director, Werner Herzog, at work on "Nosferatu," his remarkable film about the vampire legend, this documentary introduces viewers to the new kind of German movies now appearing on American screens.

Friday, Sept. 12, 9-10 p.m. (EST) (PBS) "Campaign Report." For the nine weeks leading up to election day, this special edition of "Bill Moyers' Journal" will be devoted to the events, people and issues of the 1980 election campaign.

Saturday, Sept. 13, 10:11-30 p.m. (EST) (PBS) "The Scapegoat." This television drama from Japan about a junior government official who has little chance of advancement in his job demonstrates that office bureaucracy is much the same the world over.

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# Viewing with Arnold

## 'Xanadu'

by James W. Arnold

"Xanadu's" main contribution to movie history, I fear, will be to expand the limited section in reference books for film titles beginning with the letter "X."

But this very strange film deserves somewhat more than alphabetical attention. It's not only an unabashed musical smack in the middle of an anti-romantic year, featuring no less an immortal than the 68-year-old Gene Kelly, but also a far-out supernatural fantasy loaded (perhaps burdened) with cinematic tricks and razzle-dazzle. It's certainly less elegant than "All That Jazz," but "Xanadu" isn't a charity case. Four of its soft rock songs by Olivia Newton-John ("Magic," "All Over the World," "I'm Alive" and "Xanadu") are already at the top of the pop charts.

"Xanadu" is actually a loose re-make of a 1947 film, "Down to Earth," in which Rita Hayworth, as one of the fabled Greek muses, Terpsichore, goddess of the dance, descended from Olympus to help Larry Parks produce a hit Broadway show.

(Her travel agent was the same Mr. Jordan since re-popularized in "Heaven Can Wait." "Down to Earth" was the sequel to the original "Here Comes Mr. Jordan.") Alas, the beautiful Rita fell for Larry, and the issue was whether she could become mortal or would have to return to her lonely Greek mountaintop.

This time, regrettably, it's not that logical and clear. Ms. Newton-John, who has the distinction of being the

only current pop music star worth looking at as well as listening to, and her sister muses come to life for no apparent reason.

She goes roller skating around the beach at Santa Monica and bumps into a struggling artist (Michael Beck). She inspires him and a millionaire builder (Kelly), once a star clarinetist in the big band era, to open a club in a rundown old auditorium. Then she realizes she's falling in love, and a la

Hayworth, must go back to being a goddess.

(IN ONE scene, she debates this problem with her autocratic parents, Zeus and Juno, represented by the disembodied voices of Wilfred Hyde-White and Coral Browne. It reminds us that the Greeks, through their mythology, discovered the best way to humanize the divine and make it suitable material for comedy.)

None of this is very gripping or convincing, even on the level of ultra whimsy. Olivia is nice but lacks even Hayworth's Olympian personality. Beck wins the prize for the year's most unusual movie occupation. (He paints poster enlargements of record album covers).

But it doesn't have much to do with music and nightclubs, and Beck, a Travolta clone who neither sings nor dances, seems obviously miscast. Why Kelly should be an old musician instead of an old dancer is also a puzzle.

The charms of "Xanadu," such as they are, lie elsewhere. E.g., it really tries for a unique and imaginative visual style. The muses' magical qualities are represented by a weird pink background and their tendency to zoom off into the ether leaving comet-like trails. When Beck, pursuing Olivia, breaks into Olympus,



**KELLY'S BACK**—Gene Kelly, who sang and danced his way through some of the most popular movies of the 40's and 50's, is back in a new musical, "Xanadu," co-starring Olivia Newton-John. (NC Photo)

they're stretching in the right direction.

Probably the best sequence is a memory duet which Kelly dances gently with Newton-John as the love of his youth. Nothing spectacular, but fetching tapping and singing. There's also a pretty (if contrived) roller dance by Olivia and Beck in a recording studio amid props, backdrops, smoke and a faint thunderstorm.

LESS enchanting is a dream episode in which Kelly conjures up a 1940s big band and Beck a 1980s rock band, and the music styles are forcibly merged. Several other brave ideas including a Disneyesque cartoon ballet, fail to work. It's as if they wanted to get everything in without understanding why.

To be honest, "Xanadu" is mostly a botched experiment, softened by the modest appeal of Newton-John and Kelly's residual grace. But experiment earns respect in an industry that has become all too predictable.

The movie musical still awaits to be reborn. At one point, Kelly is asked to "pretend it's 1945 all over again." He says he doesn't have to pretend, because it is 1945 all over again. Sadly, that's not true. But perhaps films like "Xanadu" are necessary clumsy steps on the road to something better.

(No moral problems here, or much else for the brain to digest. A commendable effort to bring back movie magic with mixed results. Okay for all ages.)

NCOMP rating: A-2—morally unobjectionable for adults and adolescents.

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## Film Ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;  
A-2, morally unobjectionable for adults and adolescents;  
A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);  
B, morally objectionable in part for all;  
C, condemned)

Airplane.....A-3  
Battle Beyond the Stars.....A-3  
The Big Red One.....A-3  
The Blue Lagoon.....B  
(Contains a coy, peek-a-boo, nudity)  
The Blues Brothers.....A-3  
Bronco Billy.....A-3  
Brubaker.....A-3  
Caddyshack.....B  
(Lewd jokes and nudity)  
Cheech and Chong's Next Movie.....B  
(Contains foul language and crude sexual references)  
Coal Miner's Daughter.....A-2

The Empire Strikes Back.....A-2  
The Fiendish Plot of Dr. Fu Manchu.....A-2  
The Final Countdown.....A-2  
The Great Santini.....A-2  
Herbie Goes Bananas.....A-1  
Honeyuckle Rose.....A-3  
Hopsotch.....A-3  
How to Beat the High Cost of Living.....A-3  
The Hunter.....A-3  
In God We Trust.....B  
The Kidnapping of the President.....A-3  
Middle-Age Crazy.....A-3  
The Mountain Men.....B  
(Contains foul-mouthed profanity and graphic violence)  
My Bodyguard.....A-3  
Oh, Heavenly Dog.....A-3  
Prom Night.....B  
(Excessive violence)  
Raise the Titanic.....A-2  
Roadie.....A-3  
The Shining.....B  
(Contains rough language, graphic violence and a seriously offensive erotic sequence)  
Smokey and the Bandit II.....A-3  
Urban Cowboy.....B  
(Contains brief nudity, sexually suggestive scenes, violence and profanity)  
Used Cars.....C  
(Excessive use of foul language and extravagant nudity)  
Wholly Moses.....A-3  
Willie and Phil.....A-3  
Xanadu.....A-2

While several big numbers are wretchedly choreographed in a chaotic, over-produced style, others are inventive and disarming. Director Robert Greenwald and his dance directors lack the touch of Busby Berkeley or Stanley Donen, but

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